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*Life of Archbishop Sancroft; abridged for the Christian Journal from a Review of his Life, by Dr. D'Oyly, in the British Critic.*

(Continued from page 101, and concluded.)

ON the subject of the oaths themselves, Dr. D'Oyly writes thus; and the feelings which he expresses are those which will arise in every candid mind, whatever may be its opinion as to the legality of their imposition, when it carefully weighs the peculiarities of the situation in which the non-jurors found themselves involved.

"The case of all the prelates, and others, who scrupled respecting the new oath, excited much commiseration with the greater part of the nation. It was peculiarly matter of deep regret with all, that one so respected for his public and private virtues as Archbishop Sancroft, and so endeared to the whole nation by his firmness and by his sufferings in a cause which was peculiarly their own, should now be in danger of being deprived of that station which he had filled with so much credit and advantage to the Church and to himself. But, besides the general character of these prelates, the very scruples which they now felt, and under which they acted, presented a strong additional claim for respect with all considerate persons, even amongst those who were most opposed to the line of conduct which they took. So solemn and so sacred is the obligation of an oath in the judgment of every reflecting mind, that errors committed on the side of a scrupulous adherence to it, must ever be honoured and respected by the wise and good. In many cases where human conduct is to be judged of, there is room for difference of opinion respecting the motives which are at work; and in the generality of cases where motives of the highest nature are

in action, they are mixed with others of a less elevated character. But such cannot have been the case in the instance of Archbishop Sancroft, and those who took the part which he did: here all personal and worldly considerations, even their views and feelings on the great questions of the Church and State which were concerned, tended to sway them in a direction opposite to that which they took; and the motive, which overpowered all these considerations usually so strong, could only be of the highest and the holiest character—a sincere, unmixed, conscientious regard to the oath they had taken, a feeling of the sinfulness of violating it, and a firm resolution to adhere to it, in spite of the worst worldly consequences that might befall them."

Among the various expedients which were suggested for saving the prelates from the penalty of deprivation, that which would have empowered the king to tender the oath at his pleasure, and have attached the penalty only to a refusal to take it when thus tendered, seems to us to be the least objectionable.

Experience has shown that these were wise suggestions; and perhaps it would have been better for the country, as undoubtedly it would have been more creditable to the new administration, had they been adopted. But it must be confessed, that it is by no means certain, whether, even thus, the services of the non-juring prelates and clergy could have been preserved to the Church.

The conduct of Archbishop Sancroft, from the date of his deprivation to his final ejection from Lambeth, is one of the least pleasing pages in his history. To see such a man lingering in the station which he had chosen, upon conscientious principles, to forfeit; to behold him clinging to the temporalities of an office, when he felt him-

self unable to discharge its important spiritual duties; and, after magnanimously choosing to suffer for conscience sake, weakly refusing to permit his successor to occupy the mansion of the see, until he was removed by a legal process, is an unseemly sight.

The only justification which candour can suggest for such conduct is this—that he felt himself bound to show, that he was forcibly expelled from his Episcopal authority. But, surely this would have been sufficiently evident from all the notorious circumstances of his case, even if he had quietly retired, without adopting measures calculated to harass his successor; at the same time that they reflected discredit upon himself, and lessened that general admiration of his disinterested integrity which would otherwise have followed him in his retirement. But, however we may lament this as a blemish in his character, his subsequent conduct in retirement, (if we except the worst error of his life, his encouragement of the non-juring schism,) amply redeemed it. When he had once quitted Lambeth, and all its dignities and duties, we do not find him indulging in weak and fond lamentations over his fallen fortunes, or in the expression of angry feelings towards the powers which had removed him from his high station; but submitting with cheerful resignation to the lot which he had chosen; in firm conviction that he had decided rightly, referring all to Providence; and looking forward with humble, yet confident hope, to another world, for the reward of his integrity. There is a vein of good-humoured pleasantry running through the letters which have been preserved from his correspondence at this trying period, which proves that his mind was at ease; and that he could contemplate his change of condition without querulousness, and descend to all its comparatively petty and trifling employments, without any sense of weariness or disgust. It appears, that many jealousies were at this time entertained of the non-jurors; as indeed was natural. For those who had refused to swear allegiance to the new government, could not be supposed adverse to the restoration of the old; and,

as not only their consciences, but their interests were deeply involved in the return of James, it is not surprising that some should have been implicated in endeavours to effect it; and that the whole party should be accused of the offence.

As Sancroft carried his scruples so far as to object to praying for King William and Queen Mary, it was not to be severely imputed to him, that he constantly officiated himself at home, as he says, "*secundum usum Lambethanum*," and "gave the holy sacrament to those only of his own persuasion and practice." But, when he went so far, as not to suffer the Vicar of Fresingfield, or any other, not even his own chaplains, when they were with him, so much as to say grace when he ate; this was a symptom of that unhappy bias by which his mind now began to be powerfully affected. That the schism, of which he was the leader, has not been permanent; that while it existed it did not materially injure the Church; and that, at last, it quietly died away, may, we think, be imputed, under Providence, to the discreet forbearance of the Church herself. It is, indeed, a singular fact in the history of ecclesiastical divisions, that, for a century, a body of Protestant Episcopalians should have remained in this country separate from, and in hostility to the established Church; and that they should have carefully preserved their Episcopal succession, their peculiar form of worship and discipline, and yet have attracted so little attention that many were ignorant of their existence. It is indeed known, that many very able and learned English divines were non-jurors; and the names of Hickes and Leslie, to mention no others, will long shed a lustre round their cause. But few are aware of the steps that were taken to provide for a regular succession of non-juring prelates and ministers; few are informed, how long that succession was kept up, how lofty were its pretensions; and how great the evil which, at one time, it threatened.

"Of the particular reasons," says the biographer, "which induced Archbishop Sancroft to concur in this mea-

sure, further than the strong general feeling which he ever entertained and expressed, of the illegality of his deprivation, it is impossible to speak, because they are not recorded. The transaction took place, it should be remembered, at a time when his spirits were broken by ill health, and the events which had befallen him; and when the influence of others was likely to impel him to the adoption of measures which his own sounder judgment would not have approved. That judgment would, no doubt, have otherwise taught him to reflect, that it is no light matter to cause, in any case, a schism in the Church of Christ; that the grounds of such a proceeding ought to be most seriously weighed, before they are acted upon; that, as the evils which result from it are certain, there ought to be a clear conviction that they cannot conscientiously be avoided, and that they are overbalanced by contrary good. It would have suggested to him that, in the present instance, there could be no sufficient reason for establishing a permanent schism, as there was no difference of doctrine or discipline \* concerned, no alleged doubt as to the validity of the ministerial functions in the Church in possession, but merely a separation, on grounds purely civil and temporary in their nature, which only affected those who had taken the oaths to the former sovereign, not others who were to succeed them. It was one thing to refuse

to hold an office, civil or ecclesiastical, under a sovereign to whom, while another sovereign lived, they felt they could not conscientiously take the oath of allegiance; but it was quite a distinct consideration, whether they should deliberately pronounce the church established under that sovereign, to be, on this ground alone, not a true Church: an opinion which alone could justify them in setting up a rival communion against it. However, it does not become us to judge dogmatically, or to censure with too much harshness, in a matter where some of the wisest and the best of men were divided in their opinions; where we have the fullest reason to be assured that all acted from the sincere dictates of conscience; and where the name of Sancroft is found to sanction and to dignify a cause, which our own individual judgments may little dispose us to approve."

We do not wish to lessen the force of the apology thus offered for the venerable Archbishop. It may be that he was led by others, less wise and more intemperate than himself: it may be that ill health and misfortune had impaired his faculties, and broken his spirits; and that his sounder judgment would have disapproved the measure which he thus sanctioned.

The account which Dr. D'Oyly has given of the last sickness and death of Sancroft is very interesting; not only for the pleasing picture which it exhibits of the piety and many virtues which adorned his mind, but also for the curious instances which its records of those unhappy prejudices that he had suffered to possess it, which induced him to refuse to make a will, because it must be proved in the courts of his successor; and to provide with much anxiety that his funeral service should not be performed by any but a non-juring minister.

Such are the imperfections which alloy the fairest character, and show, that error is, more or less, inseparable from us all. That he died in charity with all, we have, however, the most satisfactory testimony.

"We saw at this period, proceeds the narrator of his last illness, his ardent charity both extended and limited,

\* "Soon after the Revolution, alterations in the Liturgy were proposed, with the view of satisfying the scruples of dissenters; for this purpose, a commission of divines was appointed under the great Seal, to consider the matter and prepare a scheme to be laid before the Convocation. The Convocation, however, were hostile to the measure, and nothing was done. On this Bishop Burnet remarks. (vol. ii. p. 30—34) that herein was a happy direction of Providence: for the Jacobite clergy were at this time contemplating a schism in the Church, and wished to be furnished with some specious pretences for that purpose; if, therefore, alterations had been made in the Rubric and other parts of the Common Prayer, they would have contended that they still stuck to the ancient Church in opposition to those who were setting up new models."



according to the Apostle's direction—'to all, but especially to them of the household of faith.' His suffering brethren were the principal objects of his charity and prayers, but not exclusive of others; for, upon the frequent returns of exercises of his devotions, he suited his prayers to the general needs of men, and recommended all his brethren to the divine mercy. In short, if he had any enemies, they were included in his prayers; in particular, a short time before his last hour, after solemnly praying for a blessing on his family, relations, and friends, he earnestly implored forgiveness for his enemies, as he desired it of God for himself.

"That his strong feeling of the rectitude of the course which he had taken, did not narrow or enfeeble his feelings of kindness towards those who differed from him, or prevent his most fully allowing that they also acted from pure conscientious motives, is clear from all his conduct during the close of his life. We have seen in how affectionate a manner he took leave of one of his former chaplains, Mr. Wharton. His other chaplain, Mr. Needham, came to him, as he lay upon his death-bed. He gave him also his blessing in the most affectionate manner, and, after some other conversation, said thus to him: "You and I have gone different ways in these late affairs, but I trust heaven's gates are wide enough to receive us both. What I have done, I have done in the integrity of my heart." Upon this, Mr. Needham modestly attempted to explain the motives which had influenced his conduct: to which the Archbishop replied, 'I always took you for an honest man. What I said concerning myself, was only to let you know that what I have done, I have done in the integrity of my heart; indeed in the great integrity of my heart.'"

To him who alone is the judge of that integrity, we may safely leave this eminent person. And, though we cannot perhaps rank him with the greatest or the most learned of those who have filled the important station which he held in the Church of England; or conceal from ourselves the indecision

and weakness which marked his conduct on some occasions, or the unfortunate excess to which he suffered his prejudices to lead him in others; still we cannot but admire his inflexible maintenance of the principles which his conscience led him to espouse, "his firm unbending integrity, his lofty and immoveable uprightness of mind, which made him, on all occasions, steadily adhere to that cause which he believed to be right, and postpone to this proud feeling every consideration of worldly interest."

His character has been somewhat overrated by the writers of his own persuasion, who regarded him as the great martyr to their cause; and it has been unfairly depreciated by the partial historian of "his own times," who mixed up his private feelings with his narrative, and seemed to have taken a petty delight in decrying him, whose disinclination to consecrate him a Bishop, he never could forgive; and whom he justly regarded as the decided enemy of the principles which he advocated, and the measures he pursued. On the whole, we agree with his biographer, that "Archbishop Sancroft was greatly eminent in his generation for the manner in which he fulfilled all the public and private duties of life. The various excellencies and virtues which adorned his character, are sufficient to claim for him the tribute of admiration from posterity in general; but by the Protestant members of the Church of England, his name must ever be especially cherished with grateful recollection, for the noble stand which he made, at the hour of trial, in defence of the religious and civil liberties of the country; a stand to which the preservation of that goodly fabric in Church and State, which they inherit from their forefathers, is principally to be attributed."

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*For the Christian Journal.*

No. III.

*Christian Unity.*

In considering those things that are not essential to the preservation of Christian unity, the first and most important question that occurs is, Are we



bound to acknowledge the supremacy of the Pope, and to be in communion with the Church of Rome?

The retort is frequently made upon Episcopalians, when they insist upon the duty of conformity to and union with their Church, that they are exposed to the same charge they make upon others, that they have destroyed that unity for which they contend, by separating from the Church of Rome, and are therefore according to their own principles in schism.

To prove that this allegation is unfounded, I shall endeavour to show, that there is no foundation in Scripture, or in the writings or practice of the primitive Church, for the supremacy of the Pope; and that we are not bound to preserve unity with the Church of Rome, or with any other church, farther than in the points already stated.

One of the passages of Scripture, upon which the Romanists build the doctrine of the Pope's supremacy, is the answer which our Lord made to Peter, when he acknowledged the Saviour's divinity; "I say unto thee, thou art Peter, and on this rock I will build my Church, and the gates of hell shall not prevail against it." Here, it is said, our Lord declares that he will build his Church upon St. Peter, whom he styles a rock. The inference is then drawn that St. Peter was superior to the rest of the Apostles, that he was the head of the Church at that time, and as he was afterwards Bishop of Rome, (a circumstance by the way which itself is very doubtful,) that Rome was in all succeeding ages to be considered the mother Church, and the Bishop in being, the successor of St. Peter, and spiritual Lord of the whole earth.

It must be evident to any person, candidly examining the passage in question, that these are very strained inferences, even if the interpretation put upon it were correct. But we deny the correctness of the interpretation. We pretend not to be able to give such a solution of it as will satisfy every person, since the language evidently is figurative, and almost all commentators have acknowledged the difficulty at-

tending it; but the interpretation generally given to it by Protestants is the most probable.

Peter had replied to the question—"Whom say ye that I am?" put to him by our Lord—"Thou art the Christ, the Son of the living God." Our Saviour then addresses Peter, and says, "Thou art Peter, and upon this rock I will build my Church."\* What was this rock? We answer, The confession of Peter, that Christ was the Son of the living God. "On this rock," that is, on the doctrine of my divinity, I build my Church—this is the foundation, and if this foundation remains unshaken, the gates of hell shall not prevail against my Church. There is an evident antithesis, or rather two antitheses, between the speech of Peter and that of our Saviour. "Thou art the Christ"—"Thou art Peter." Here is the first. Again, "the Son of the living God." Christ, referring to this, says, "on this rock—or this *self-same* rock—I build my Church." The divinity of the Saviour, then, would appear to be the rock on which he was about to build his Church. In the verse succeeding the one now explained, our Saviour adds, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."† Upon this passage also the Romanists depend for support of the doctrine of the Pope's supremacy. Whatever may be its true meaning, it confers no more *authority* upon St. Peter than upon the rest of the Apostles. Does it refer to ecclesiastical discipline, to the power of receiving into or rejecting from the Church, of censuring, admonishing, and pronouncing absolution from sin? We know that these were acts appertaining to all the Apostles, and to their successors also. "Whosoever sins," says our Saviour to them, "ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."‡ Does it refer to the privilege of opening the door of the Chris-

\* Matt. xvi. 18. † Matt. xvi. 19.  
‡ John xx. 23. See also Matt. xviii. 18.

tian Church to the Gentiles, and of confirming or abrogating the laws under which the Jews lived? St. Peter, it is true, prepared the way for the admission of the Gentiles generally into the Church, by receiving Cornelius the centurion and his family. He was the instrument chosen by the Almighty for this purpose; and, if the opinion of Bishop Horsley be correct, he then used the keys of the kingdom of heaven—he then unlocked the gates of Zion, which before had been inhabited only by Jews, and admitted the Gentiles to all the privileges of the holy city. “St. Peter was the first instrument of Providence in dissolving the obligation of the Mosaic law in the ceremonial, and of binding it in the moral part. The rescript, indeed, for that purpose, was drawn by St. James, and confirmed by the authority of the Apostles in general, under the direction of the Holy Ghost; but the Holy Ghost moved the Apostles to this great business by the suggestion and persuasion of Peter, as we read in the fifteenth chapter of the Acts of the Apostles. And this was his particular and personal commission to bind and loose.”\* The selection of him by the Almighty for these purposes, no doubt, was highly honourable to St. Peter; but it is difficult to see wherein an *increase of power* was thereby conferred upon him. The opening of the door to the Gentiles was an act which, when once done, could not be repeated—the power to do it, when once exercised, ceased by the very circumstance of the exertion; and St. Peter, when his work in this respect was done, although always deserving of high honour and great deference on account of his being selected for its accomplishment, resumed his former station of equality with the rest of the

Apostles. We have no evidence that he ever exercised any authority over them. All the influence he possessed evidently arose from his superior ability and zeal. He certainly was a favourite disciple of our Saviour, as appears from the circumstance of his being chosen with James and John to be present at his transfiguration, and from the last discourse of his Lord and Master, in which he says to Peter, “Simon, son of Jonas, lovest thou me?” But we find no where that our Saviour gave him any authority over the rest of the Apostles—much less that his successor in the See of Rome should have it. Nor do we find that St. Peter ever claimed, or that the other Apostles ever yielded this authority. He submitted to the direction of the other Apostles.\* St. Paul likewise tells us, that he withstood him face to face, a very unwarrantable act surely, if Peter was his superior; and, in another place, he declares that he himself was not a whit behind the very chiefest of the Apostles. In truth, if either of the Apostles was superior in authority to the rest, St. Paul might perhaps lay the best claim to this distinction. His labours and sufferings were exceeded by no one; while his writings hold the most elevated rank among the Epistles indited by the Apostles. Again, St. Peter died long before some of the rest of the Apostles.† If, therefore, he was prince among them, who succeeded to his authority in the See of Rome? We are not told that either of the other Apostles did; and how improper would it have been to place any but an Apostle over these chosen disciples of the Lord?

But a fair and certain criterion on this point is the opinion and practice of the three first centuries. Do we find that the Bishop of Rome possessed universal power during this period? We find the contrary. The fathers who lived in these centuries universally speak as if all Bishops were equal. And when any dispute or difference arose in which the Bishop of Rome took part, his opponents always ad-

\* See Bishop Horsley's Sermon on the passage in question.

After the most mature reflection that the writer of this has been able to give to the subject, he thinks that the learned Bishop's exposition is the most satisfactory of any he has seen. It may be proper to remark, that the exposition did not originate with Bishop Horsley—but he has stated the argument in a clearer and stronger manner perhaps than any of his predecessors.

\* Acts viii. 14.

† St. John outlived him several years.

dressed him in the plain and bold language of equals. This fact is well known to all who are acquainted with the lives and writings of the fathers.\* Further, we can distinctly trace the rise and progress of the Pope's supremacy in the fourth, fifth, and sixth centuries. Rome being the imperial city, gave a more than ordinary consequence to its Bishop in the first place. As the piety and knowledge of the people declined, these pretended vicegerents of Christ made rapid strides in their advancement. They meddled in affairs of state; cajoling some princes, and threatening others. They invited the neighbouring Bishops to come to them for the settlement of their disputes, throwing their weight now into one scale and then into another, and thus gradually increased in power, until, in the seventh century, the Emperor Phocas declared Pope Boniface universal Bishop. Now, where we can so distinctly trace the rise and progress of the Papal power, we can have no doubt concerning the limited nature of this power in the primitive ages. If the authority of the Pope, in the first and second centuries, had been equal to what it has been since the seventh, there would have been no necessity that Phocas should pronounce him lord over his brethren. Such a decree in that place would have been highly absurd. Enjoying from the apostolic age universal power over the Church, we cannot doubt that he would at all times have received due homage and respect from the Christian world. No contests for superiority, we may believe, would have arisen between him and other Bishops;† nor would he have thought it necessary to court the aid of temporal princes in order to support his pretensions. In short, if any fact is plainly established by ecclesiastical history, it is this, that, in the three first centuries, the Bishops of Rome neither claimed nor possessed universal spiritual power.

\* The reader is referred generally to "Barrow's Treatise of the Pope's Supremacy," for authorities in support of the positions here maintained.

† As between him and the Bishop of Constantinople.

But it will perhaps be still retorted upon us—"As at the time of the reformation, all the Western Bishops were subject to the Pope, and had promised allegiance to him, did not those who revolted commit the sin of schism? Was not their oath of allegiance a voluntary act? Had then any person a right to absolve them from their oath but the Pope? And could he not lawfully depose those who had revolted? If so, where does the Episcopal Church get her ministry?" To this we reply, in the first place, that an illegal promise, especially when made in ignorance of its illegality, is never binding. If, then, the Bishops of the Christian Church did, previous to the reformation, subscribe to the Pope's supremacy, were they not justifiable in renouncing this act, when the light of knowledge had shown them its unlawfulness? Most certainly. They were not only justifiable, they were imperiously bound so to do.\* In the second place, the power which the Popes had

\* The defence made by Gardiner, Bishop of Winchester, in the reign of Henry VIII. upon occasion of his renouncing allegiance to the Pope, is appropriate and just. "He received his Episcopal character" (this is his language) "by the Pope's consent, and was consecrated by his mandate; and yet, after all these ties and assurances, he had ventured to unite against his supremacy, and renounce him in the most public manner. To take off the imputation of falsehood and perjury, he observes very well, that an engagement against right is by no means binding. For an oath was never intended a bond of iniquity and a bar against repentance. He illustrates his case with a husband's marrying a second wife, living the former: living the former, I say, whom, after the best inquiry, he concluded dead. Thus he continued undisturbed in his second marriage: and when his first wife returned from a foreign country, and challenged him for her husband, he denied the relation. But after she had made out her claim by legal proof, he lived with her again, and dismissed the second. This instance the Bishop applies to his own case. He thought the Pope's authority unquestionable at first, and submitted accordingly. But when truth appeared, he found himself mistaken, and, therefore, ought not to be charged with breach of faith for altering his measures." See Collier's Eccle. Hist. vol. ii. p. 139.



exercised was illegal; it was usurped. Every act, therefore, which they performed under authority of this power, was void. All their bulls, anathemas, and denunciations, were empty assound. They did not touch the spiritual rights of any Bishop. "The most common order in military affairs" (says a judicious writer) "issued by an officer, himself notoriously in a state of mutiny against some superior authority, is on that account vitiated, and to obey such a mandate is legally considering it a crime, because it is to recognize and accredit unlawful power." Now, the Pope may be said in one sense to be in a state of mutiny against Jesus Christ, the Head of the Church, because he assumes more power than was ever given by the Saviour to any of his servants on earth. Therefore his acts, which are bottomed upon this usurped power, are null, and consequently no person can be justified in obeying them.

But, lastly, perhaps we shall be told, that if, according to our doctrine, it is the duty of Christians to preserve unity, and if the Christian world was once so united under the Pope, why, when renouncing illegal subjection to him, throw off all respect and dependence? Why not acknowledge him still as *Head* of the Church, although we do not acknowledge the *extent of his power*? We answer, that neither Scripture nor the practice of the primitive Church give us any intimation that there should be a centre of union for all Christian churches in *one person*.

The Apostle tells us "there is one Lord, one faith, one baptism," but does not say there is one temporal prince of the Church, who is to rule over all, and be the centre of union to all. When, also, the Apostles travelled into different countries, we do not find them inculcating subjection to either of their number as to a common master. In their Epistles to the different churches, they address each one as *independent*. We find no where that a particular title was given to either of the Apostles, whereby he could be distinguished as highest in the Church. In the reproofs and commendations made

to the Bishops of the seven churches of Asia, there is no mention made of their union under one visible head; nor is that head addressed, as would certainly have been the case, if he had had any existence. From the manner in which they are mentioned, we infer that each had power to controul its own concerns without recourse to any superior. In short, there is no hint given in Scripture that the Church must be one under any human being. It is one only under Jesus Christ. It is one in agreement concerning those essential doctrines and rites, and those Apostolic appointments, without which no particular church can be sound. Neither do we find, in the times immediately succeeding the Apostolic age, that union of the churches in Christendom under one head was ever inculcated. We find many exhortations to unity, it is true; but it is only a unity of love and of agreement in the same doctrines and ordinances. In all other respects they are contemplated as independent. There was, indeed, at times, an authority exercised paramount to what was considered to be the authority of any individual Bishop. This was done by the meeting of several Bishops together. The heads of the churches in different countries, or in different districts of the same country, when any act of great importance was to be performed, such as deposing a Bishop, or condemning a heresy, at first, by mutual consent, assembled, in order that, by their united authority and power, they might give a greater sanction to their acts. This led in time to a compact between Bishops of the same district or country, in which they agreed that in all matters of a general nature affecting the interests of the Church, their united opinions should be necessary to a decision. And thus was the Church soon organized in a manner very much resembling that of the Episcopal Church in the United States. Each Bishop retained exclusive power in his own diocese, but in affairs that concerned the Church at large they decided by their joint authority. These national or district assemblies paved the way in time for general councils, or assemblies of Bishops and Presby-

ters from all parts of Christendom. These meetings were called to suppress dangerous and alarming heresies, and to declare the sense of the Catholic or universal Church on disputed points. And here, if any where, we may look for the true earthly head of the Church—that is the centre of union to all those who are far separated from each other: not any fallible individual, but the collected piety and wisdom of all the successors of the Apostles. Let me not be understood as implying that general councils are infallible. They too have erred. In the dark ages, when learning of every kind had almost vanished from the earth, and the human mind had sunk to a degree of degradation inconceivable, general councils embraced and propagated the most glaring absurdities. Every decree, therefore, which they issued, and which was not founded upon divine precept or Apostolic usage, was void. The true Head of the Church is Jesus Christ. The laws by which we are to be governed, and the rites and doctrines which are to be observed and believed, are to be found in the Gospel. By these must every ambassador or assembly of the ambassadors of Christ test the validity of their acts. The law of God is paramount to all other laws; and if our spiritual guide or teacher inculcate any thing contrary to this law, he is not to be respected any more than a parent is to be obeyed if he command his child to do any act plainly repugnant to the moral law. Although, therefore, general councils appear to be the best centre of union for the Church, yet their acts may not always be agreeable to the word of God, and, where the Church is universally corrupt, many of them will almost inevitably be erroneous. At this day, they could not be convened, so much divided is the Christian Church. But if ever that day shall arrive, (which God grant) when the various churches in the world shall unite in those fundamental points which have been already stated to be essential to unity, and the progress of knowledge and piety at the same time should not decline, we might then look up to these holy assemblies as final in matters of faith

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and discipline. We might then with propriety venerate them as the centre of union for all the churches in Christendom.

The inference to be drawn from the foregoing observations is this—that the Episcopal Church, in separating from the Romish communion, and renouncing allegiance to the Pope, has not broken unity, but that the Church of Rome is in schism. She has broken that unity of which she boasts, by ingrafting upon the original stock the doctrine of the Pope's supremacy, and other doctrines and rites which are contrary to the word of God, and to the belief and practice of the primitive Church. Communion with her, therefore, is not essential to unity.

It would be an easy matter to show, that almost all the doctrines and rites *peculiar* to the Church of Rome are unwarranted by the Divine Word, and by the belief and practice of the primitive Church. But it is time to hasten to a close.

We proceed, therefore, to observe, that there are many points in which churches may differ, and in which they have differed without destroying unity. These points relate to ceremony and government. For instance, the mode of baptism has never been considered as essential to its validity. Immersion, affusion, and sprinkling, are each admitted to be proper. Baptism is the rite by which we are initiated into the Christian Church. It is a significant ordinance, in which water is used as emblematical of that inward purity which the law of God requires. If, therefore, the emblem be preserved, the quantity or the mode of using it is considered to be immaterial, provided the Trinity be invoked at the time. The use of the cross may likewise be retained or disused.

Again, all which is essential in prayer, is that the prayers we offer be in doctrine agreeable to Scripture, and in language adapted to the majesty of the Most High. Yet, as a form was the universal practice of the primitive Church, and as such a mode is not contrary but agreeable to Scripture, as well as for other reasons,

we think it preferable. Different churches also may vary with respect to the laws they make to regulate their internal concerns. Each church we consider in this respect independent, and as having full power to accommodate itself to times and circumstances, provided nothing be done contrary to the law of God. In things of this kind, to differ does not encroach on unity. Peculiar circumstances may render a regulation useful at one time and place, which would not be so at another. In such cases let all things be done to edification. Let the supreme desire of the servants of the Church be to promote its prosperity and the glory of God—and while such is the case, trifling differences of this kind will never destroy harmony. While we are pursuing the straight and narrow path of life, it matters not whether we all think alike on these inferior points. When we arrive at our journey's end, these differences will vanish, and we shall all be made alike in glory and in happiness. The bright effulgence of the Divine presence will then prevent any other object from being seen. From the east and from the west, from the north and from the south, we shall then assemble and unite with *one* voice and with *one* soul in ascribing glory, and honour, and thanksgiving, and praise to our holy and merciful Judge.

Upon reviewing the above, we fancy to ourselves some one exclaiming—"You have condemned every church in the world but the Episcopal. You have endeavoured to prove that she preserves the principles of Christian unity, and in so doing have implicitly said that no other one does."

To this we answer, in the words of that great and good divine, the "judicious Hooker"—"that which is of God we defend to the uttermost of that which he hath given; that which is otherwise, let it perish even in the root whence it hath sprung." We defend what we think to be the cause of truth. If we are in error, we trust we are open to conviction. Let, then, those who think we are, point out where the error lies, and if they can show it, we pledge ourselves to resign the contest, to join

hands at once in the works of Christian labour and love, and thus to promote that unity which we think so highly conducive to the prosperity of religion and the stability of the Church. But we ask, in return, and we think the demand is fair, if we cannot be proved to be in error, and other denominations cannot vindicate satisfactorily the constitutions of their different churches, that they resign the contest, and unite with us in maintaining the "unity of the Spirit in the bond of peace."

That such will be the case very soon we cannot suppose; for the barriers of prejudice and error are not easily broken. They frequently present stronger obstacles than those of truth. Yet still their foundation does not stand so firm. They have in them the seeds of decay. The walls may be strong for a season, but they are composed of materials which time inevitably destroys. Whereas the fortress of truth, although it may be entered and torn to pieces, consists of materials which never perish. The stones may be disjoined and separated, but their beauty and strength do not fade. Their Almighty architect will also, in his own appointed time, replace them in their proper stations.

What, then, is the duty of the friends of truth till this happy season arrives? To "contend earnestly for the faith once delivered to the saints"—to rally round the fortress—to be bold and undismayed amidst the discouragements they may have to encounter. Let their watchword be "*pro ecclesia Dei, for the Church of God.*"\* Even although they may sometimes stand *single and unassisted*, let them not lose their faith and courage. Let them always keep the anchor of their souls sure and steadfast, and, perhaps, when they least expect it, they may find succour. "Light may spring up in darkness, and joyful gladness for such as are true hearted."

*The Country Clergyman.*

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\* The motto of Hooker.



*For the Christian Journal.*  
**Fifth Annual Report of the Board of  
 Managers of the New-York Protestant  
 Episcopal Sunday School Society.**

AMONG the various and extensive duties and responsibilities imposed upon the Church by her Divine Head, none is more momentous than the instruction of her young and ignorant members. For the lambs of his flock, the "GOOD SHEPHERD" has been pleased to express a peculiar interest and care. These must be felt by his Church, if she would sustain the character of his true and faithful spouse. By instilling into them the doctrinal and practical precepts of those Holy Scriptures of which she is the divinely appointed guardian and interpreter, she is to prepare them for fidelity as her members—for diligently and profitably applying to the means of grace which she has a commission from God to dispense, and, through the promised blessing upon them, growing up unto the fulness of the measure of the stature of Christ; and going on unto that perfection which awaits his faithful people in a better world.

In their character as an aid to the Church in the discharge of this high and important trust, we perceive the true excellence of Sunday school establishments, and the only circumstance which warrants the appropriation to their objects of a part of God's holy day, and committing to them the religious instruction of so large a class of fellow Christians.

The maintenance of this character is a strong feature in the Society on whose concerns we are now about to report. By its constitution it is identified with the Church, by giving to its pastors their due influence and superintendence in its concerns—by embracing in its instructions, the primitive and evangelical system of faith and practice which has ever characterized the Church in its sound state—and by being held together by the same bond of ministry, doctrine, and ordinances, which has always constituted the unity and purity of the mystical body of Christ. Thus our Society is, in fact, the Church, operating in this particular

sphere. While this circumstance imposes upon all our proceedings the salutary and profitable influence of the principles by which ecclesiastical unity and purity are to be preserved; let us also reflect upon it as imparting to our efforts the character of the truly scriptural and primitive mode of dispensing religious charities, and as affording the humble hope of its sharing the fulfilment of the promise of Christ's presence and blessing to his Church, even unto the end of the world.

Grateful for the privilege of being intrusted with the concerns of an institution of so holy and excellent a character, and in the humble confidence that this promised blessing has not been entirely withheld, the Board of Managers proceed to lay before the Church their fifth annual report.

The schools at present in our union are the same as at the last anniversary, viz.

St. John's Chapel, Male and Female Schools, containing 482 scholars.	
Zion Church, do. do.	344
St. Paul's Chapel, do. do.	160
St. Philip's Church, (coloured) do.	103
Grace Church Female School	84
Trinity Church do.	70
Trinity and Grace Churches, Male School	58
St. Mark's Church, Male and Female Schools	58

Total, 1359

Of the above schools, ranked, it will be perceived, according to the number of scholars in each, we proceed to give a more particular account, drawn from their reports respectively, made to this Board.

In the Male School of *St. John's Chapel*, the Superintendents report that there are 248 scholars, of whom 169 has been the average number of regular attendants during the past year.

"The concerns of the school," the report states, "are conducted by two Superintendents, a Secretary, and 15 Teachers, who are all actively engaged, and whose zeal evinces their sense of the obligation that rests upon them.

"No applicant is entered on the register without being first visited by

the Superintendents, the rules of the school explained to the parents, and their co-operation insisted on in enforcing the regular attendance of their children.

"It is with peculiar gratification that the Superintendent adverts to the exemplary conduct of numbers of the boys since their entrance in the school. Many who were insubordinate and neglectful, are now conscientious and obedient. It will be pleasing to mention the case of a boy who recently lost his mother, (a widow) and who was discharged by certificate to be admitted in the Orphan Asylum. He was frequently visited and exhorted to cleave unto his Bible, and serve the Lord, who is the "Father of the fatherless." He manifested contrition for his sins, and promised to walk in the right way all the days of his life. Previous to his leaving us for the Asylum, he called on the Superintendent to thank him for the concern he had manifested in his behalf, and hoped he would pray for him. This is mentioned as one of many instances where gratitude may be called forth from those who have no other offering to give—by the operation of Christian benevolence.

"Care is taken to instruct the children in the Catechism and service of the Church, and to confine them to those parts of Scripture that are of a more practical and familiar nature. There have been distributed, since the opening of the school, 27 Bibles, 28 Testaments, 149 Prayer Books, with tracts and other pious works."

Of the Female School of the same chapel, the following extracts from the report of the Superintendent will convey a just idea.

"The last annual report of the female department of St. John's Sunday School exhibited 190 scholars, white and coloured, and it now consists of 234, of whom 160 are white, and 74 coloured—41 of the last number are adults. The school is divided into 14 classes, under the direction of 15 ladies, viz. Superintendent, Assistant Superintendent, and 16 Teachers.

"During the last five years there have been admitted into this depart-

ment 540 white, and 110 coloured persons, making a total of 650.

"The improvement of the scholars, generally, is such as to merit commendation. Many of the elder girls seem piously disposed, and have profited much by the instructions given them. Two of them were confirmed on the 31st of March, 1822, and several others are anxious to prepare themselves for that holy rite. They have committed to memory large portions of Scripture, read a number of pious tracts, and appear to understand and reflect upon what they have read.

"The improvement of the coloured classes affords the highest satisfaction to their Teachers, and especially their attentive deportment during divine service: Sixteen, mostly adults, have been engaged since the last summer in committing to memory the Gospels—one young woman no less than 65 chapters, containing 2,784 verses—some others, from 25 to 30 chapters.

"Although the ladies have not been able hitherto to effect *all* they so earnestly desire, they will still persevere, trusting that, by the aid of divine grace, their humble efforts will ultimately succeed. The Superintendent cannot forbear expressing her high sense of the continued zeal and diligence of the ladies associated with her."

Of the schools of *Zion Church*, reports, from which extracts are here given, have been laid before the Board.

"The Superintendents of the Male department of Zion Church Sunday School, present the following report—

"At present engaged in the school are two Superintendents, and 16 Teachers, who have under their care and instruction 164 children, arranged in 13 classes; 12 white, and one of coloured: of these 119 are regular, and 45 irregular in their attendance. Since the last annual report, 10 Teachers have been admitted, and 141 scholars; 12 scholars have been honourably discharged and transferred to other schools, and a number, owing to removals and the inattention of their parents, cannot be found.

"In addition to the number of Teachers, there is a visiting committee of two members of the association, who

call upon the absentees twice every Sunday, and are actively engaged in increasing the number of scholars.

"The scholars are instructed in the alphabet, spelling, and reading. To those who read, tasks are given every Sunday from the Testament and Church Catechism. In July last, a library was formed for the use of the Teachers and scholars. A handsome case, capable of containing two or three thousand volumes, was built by individual contributions for the reception of books, and, through the munificence of the congregation and others, the library now contains about two hundred and fifty volumes of theological and historical works. The librarian, with a committee of three of the Teachers, meet occasionally, and inspect such books as have been presented to the library, in order that none but those of a religious and moral description may be placed upon its shelves.

"In the early part of our superintendence, the school was much embarrassed for the want of teachers. But, through the blessing of God, it is now in as flourishing a condition as its patrons could possibly desire or expect."

"The Superintendents of the Female School, in Zion Church, report, that the school, which was organized in January, 1819, has, under the blessing of Divine Providence, continued to prosper.

"Since the commencement, 580 scholars have been admitted, and many that entered the first year are still pressing forward to receive that instruction which maketh wise unto salvation. The number of scholars is 180; many of them do credit to themselves and their instructresses. There are 10 not exceeding nine years of age, who recite, on an average, 40 verses from the Testament in a week, and several others who committed to memory the short Catechism in the space of four weeks, and one that has been in the school about three years, has recited the Collects, Hymns, and a number of the Psalms contained in the Prayer Book, together with the four first, and a part of the fifth book of the New Testament, and the Catechism of our Church. She, a short time since, presented herself

for baptism, and has since received the rite of confirmation, and we hope she will be a partaker of the holy communion.

"The school is divided into 13 classes, 11 white, and two of coloured scholars.

"The number that regularly attends is 135; they are in the care of two Superintendents and 13 Teachers."

Of the schools of *St. Paul's Chapel*, the following notices have been received:—

"It is with pleasure the Superintendent is enabled to lay before your Board the fifth annual report of the Male Sunday School attached to *St. Paul's Chapel*.

"The school at present consists of about 100 scholars, of this number from 40 to about 45 regularly attend. Through the exertions of the Board of Directors and Teachers, a very considerable addition is now making to the number of scholars. The local situation, however, together with the numerous schools in the same vicinity, render it rather disadvantageous for a large one; but, in every other respect, we believe, it may be ranked as not inferior to any in this union. The children manifest improvement in their conduct both during school hours and divine service. Much attention is paid in imparting to their youthful minds religious instruction and advice, which has in a degree been crowned with success. Quarterly examinations have been held by the Superintendent, at which time a very rapid improvement in many instances has been clearly evinced."

"The Secretary of the Female Sunday School attached to *St. Paul's Chapel*, respectfully submits the fifth annual report of the school.

"Since the last anniversary 135 scholars have been added to the school—116 white, and 19 coloured females. The number of scholars during the past year has fluctuated between 50 and 70.

"The Superintendent, in December last, to induce a greater attention on the part of the children, than perhaps otherwise might have been, offered premiums to those who would correctly repeat the texts.



"Fifteen little girls succeeded not only in naming the book, chapter, and verse, but in reciting the words. The eldest of these children is not 13 years, and the whole number of texts amount to 179.

"The average number of pupils for each month has been about 60.

"From the reports of the Teachers, there is every reason to conclude the school is in a flourishing condition. It is not deemed necessary to detail the particulars of each report—a few of the most prominent are submitted.

"Four little girls, under 12 years, have committed to memory, since the first of April last, all the short Catechism, the greater part of the lessons in the large one, most of the Hymns in the Prayer Book, and several chapters in the New Testament.

"Another child, under 11 years, entered in May last, and has not attended the whole time regularly. She has, however, been through the spelling book four times, once through the short Catechism, has committed 10 Hymns, and 12 pages in the Scripture Instruction.

"In the coloured school, a child nine years old, who has been but four months at school, has improved much beyond expectation. She, every Sunday, commits to memory seven or eight verses of the Psalms or Hymns, three or four pages of the Catechism, and a page of the Scripture Instruction. Another, of five years, reads and spells extremely well, and has committed a great part of the short Catechism to memory. This school consists of 37; 17 of whom are adults.

"Upon a review of the transactions of the last year, the increasing usefulness of the institution may be confidently inferred."

We have all sympathized with the congregation of *St. Philip's Church*, which is composed of coloured persons, on the loss, by fire, of their house of prayer. Being, however, accommodated with a suitable apartment for worship, they, also, directed their attention to the preservation of their Sunday School, and, as will appear by the following reports, successfully.

"The Male Sunday school of St.

Philip's Church consists of 50 scholars; of which, about 29 attend regularly. The most of them can read in the Bible, and all who can read have been carefully instructed in the Catechism. Since the last anniversary, some who could not repeat the alphabet have improved so much as to be able to read the Scriptures; and though their rapid advance cannot be wholly attributed to the instruction of the Sunday school, yet it is certain that they have been much benefitted thereby. The destruction of the church, by fire, proved at first a very great inconvenience in depriving us of a place to teach in, but the attachment of the scholars to the school was such, that after a place was provided, they, with a very few exceptions, returned to it. The school is at present under the care of one Superintendent and four Teachers; and, it is hoped, that as soon as the church is rebuilt, it will be increased both in teachers and scholars. The work is at present somewhat heavy, but we feel encouraged to go on, trusting that he, in whose name we have undertaken it, will crown us with his blessing."

"The Female School of *St. Philip's Church* consists at present of 53 scholars, a Superintendent, and five Teachers—four of the scholars are adults. One of these adults has been baptized since she joined the school, and is now a communicant of the church. The children are catechized every Wednesday afternoon. They are generally orderly and attentive, and their improvement is such as affords us great satisfaction. Four of the children have died since our last report. Two of them, not nine years old, were baptized at their own request during their illness. We feel great cause of thankfulness to God, that notwithstanding the difficulties under which we have laboured, in consequence of the loss of our church, that our school is in a thriving condition. Could we be occasionally honoured with the presence of the visiting committee, we think it would be serviceable."

From the Female School of *Grace Church*, the following report has been received:—

"The Superintendent of Grace Church Female Sunday School reports, that the number of scholars now on the books amount to 101—57 of that number have been added since the last anniversary; and, in the course of the year, 17 have left the school from various causes—10 white children, two being boys, were sent to the male school, two coloured children, and five coloured women. Remaining, 84 scholars—40 white children, 20 coloured children, and 24 coloured women—many of whom attend constantly, but the greater part are irregular, and very indifferent as regards their improvement."

The following is the report of the Female School of *Trinity Church*:—

"The young ladies belonging to the school of Trinity Church report the state of the charge under their direction to be such as cannot fail in gratifying all who have the interest of religion and morality at heart. Although the school has declined in numbers, it has probably been owing to the loss of our indefatigable Superintendent of last year. The place was supplied for a short time, but, from unavoidable circumstances, we have been now four months without the fostering hand of a principal to guide us,\* and at a time when, from the inclemency of the weather, and various causes, the pupils have been less regular, and required more attention than would have been necessary during a milder season.

"There are belonging to the school 70 scholars—43 of whom are coloured. They form eight classes; four of which read well in the Bible, have gone several times through the Catechism broken into short questions and answers, and have committed to memory different portions of Scripture allotted them by their respective Teachers. Four have left the school in consequence of being so well advanced as no longer to require the instruction of a Sunday school, and two of them were presented to the Bishop for confirma-

tion. There are at present 10 Teachers engaged in this interesting occupation, who have been amply rewarded by the industry and attention of those under their charge. The scholars generally evince a strong desire of improvement, and, in two or three instances, (when, from peculiar circumstances, they were obliged to leave school) have expressed a deep feeling of gratitude particularly gratifying to the young persons who had opened to them the book of knowledge. It has been our object to instil into the minds of those committed to our care the holy truths of the Bible—the necessity and happiness of a religious life, both as regards their well-being here, and the hope of a glorious immortality. The scholars are generally well behaved and attentive. No acts of misconduct (unless from those who have been so short a time in the school as not to respect its laws) disturb the sanctity of the place. Those young children who are not advanced to reading are taught the Lord's Prayer and Belief, and repeat them in their proper places during service."

Of the Male School of *Trinity and Grace Churches*, the following account has been received:—

"The present number of scholars is about 58, of whom 47 are white, and 11 coloured. The average attendance from 25 to 30. There are five Teachers attached to as many classes, and one Superintendent. From this it will be seen that the average number of regularly attending scholars is considerably decreased since the last report. This may, in a great degree, be ascribed to the want of Teachers, under which the school has laboured during the past year. We would, therefore, take this means of requesting the assistance of some of the young men of Trinity Church; without it the school can never prosper. And we would fain ascribe our present need not to want of inclination and zeal, but to ignorance on their part that their services would be so acceptable. However, the Teachers trust, that although their sphere of action has been so limited, by the divine blessing, some of the good seed which they have laboured to sow will bring forth its pro-

\* The Board are informed, that the Teachers of this school were less solicitous to choose a new Superintendent, from an expectation of the return of a former one to the city, and of her willingness again to accept the appointment.

per fruit, and that the next anniversary may find their school in a more flourishing state."

From *St. Mark's Church*, the following reports have been received:—

The Superintendent of the Male School of *St. Mark's Church*, reports, that, "since the re-opening of the school in December last, 41 boys have been admitted, 15 of whom, from various causes, have withdrawn. Of the remainder, from 16 to 20 attend very regularly, and I have the pleasure of adding, that their general behaviour is much better than formerly, and that they pay considerable attention to the service of the Church."

The Superintendent of the Female School of *St. Mark's Church*, reports, that, "since the establishment of this school, 308 scholars have been admitted, and 36 since the last annual report: the number now on the register is 105, the regular attendants 32.

"We are cheered and encouraged to persevere in our 'labour of love,' by the rapid growth of many of our little flock in the knowledge of those things 'which belong to their everlasting peace.' The first class, among which is one child who did not know the alphabet when she came to the school, and another who could not spell in one syllable, have gone through the New Testament, with the Bible questions; the short, and most of the larger Catechism, and learned the whole of the Gospels of *St. Matthew* and *Mark*, and a part of *St. Luke's*, besides a great number of Psalms and Hymns. Serious impressions have been made upon the hearts of several of them; which we have every reason to hope, by the blessing of God, will be rendered effectual unto eternal salvation. The school is now divided into four classes, in consequence of the resignation of two of the Teachers, which, I am happy to say, has rather increased than damped the zeal and perseverance of the remaining four."

Such is the present state, and such has been, through the past year, the progress, of the several schools connected with our union. We doubt not that the recital has produced in the minds of our fellow members of the

Church, feelings of pleasure and gratitude congenial with those experienced in rendering this report.

In the account of one of the largest and most flourishing schools in our union, the Superintendent laments the complaints which have been sometimes made of misbehaviour on the part of the scholars during divine service. It would be a miracle to secure perfect order in so large a body of children, many of whom have never had the advantage of salutary discipline, and never before been in a place of public worship. The Board cannot but think that unnecessary and improper complaints have been made on this subject. They cherish the fullest confidence in the anxiety and efforts of the Superintendents and Teachers to remove all just cause of complaint; and regret, therefore, to be obliged to attribute a disposition to find fault, to an insensibility to the great importance of Sunday school tuition. They would refer those who are either parents themselves, or have otherwise an opportunity of making observation, to the difficulty with which the children even of those in the higher walks of life, are often kept within the bounds of proper deportment during public worship; and then ask whether great allowance is not to be made when such a number of children who have had little or no previous pains taken to form their principles and conduct, are to be regulated. They would ask if the wonder is not, that so little disturbance is occasioned, and if the natural feeling on the subject is not admiration of the discipline and method by which so many hitherto untutored children are brought to behave so well? They would ask what alternative the complainants would require? The Board can conceive of none other than the abandonment altogether of Sunday school instruction. And is it in a Christian heart that the remotest tendency to such an idea can find a place? There is no good in this world without its attendant inconveniences. If we would not that the multitudes of children—and the greater multitudes through them—who enjoy the inestimable blessing of



Sunday school tuition, should be deprived of its sanctifying and saving efficacy, we must submit to the occasional inconvenience arising out of subjecting to the necessity of preserving attention and good order, those who never before have known what they were. And the Board repose such full confidence in the Superintendents, Teachers, and Directors of the several schools, as to give the assurance that no inconvenience of this kind shall be sustained, which their care and assiduity can prevent. They ask, therefore, that these faithful auxiliaries to the Church, in training up the children of the poor, may be spared the pain of having their efforts treated in a way so far removed from the gratitude and confidence which are their well merited portion.

The *extensive influence* of Sunday school instruction is a subject to which, on an occasion like the present, the attention of the members of the Church may well be called. The Board are happy to avail themselves of some excellent remarks on this head by the Superintendent of the Male School of St. John's Chapel.

"It is right that every cavil against the institution of Sunday schools should be met and answered, and that the zeal of those who are engaged in the same cause may be increased, by showing the influence which one school alone holds, over a needy and extended population. With this view the Superintendent has lately visited the parents of each boy in the school, to ascertain the number of persons who either directly or indirectly come under the influence of the institution; the particulars of which will be seen in the subjoined statement and view of the school.\*

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\* This statement is a very interesting document which was laid before the Board. It contains a numerical classification of the scholars according to their ages; a notice of the average attendance every month since the last anniversary; a statement of the various occupations of the parents of the children, with the number under each head; and a notice of the number of families from which scholars come to the school, and the number of individuals in those families.

"It appears from actual survey, that there are 153 families under the influence of our school, which embrace a population of 883 souls. From the estimate that there are in this city about 9,000 children connected with Sunday schools; and taking the state of our school as data, we find, that there is a population of 27,760 persons influenced by these institutions. Now, the Sunday schools are peculiarly adapted to convey to them those lessons of morality and virtue, of which they stand most in need, and of which there is reason to fear they would ever have remained ignorant, but for this method of application. Many of them are precluded from attending the worship of the Church, and it should seem that they of all others, most need the guidance of the word, to preserve them from the random exposures that beset their daily walk. And if there be a power and a subduing influence in the great truths of the Bible, it must be a source of the highest gratulation among us, that the terms of acceptance with God are thus made known to these suffering children of penury and want.

"But it is delightful to know that there are many among this class of our brethren who are rich in the faith that is in Jesus, who are keeping an anxious eye to the future destiny of their children, and whose gratitude is excited by the interest we take in their welfare, and from among their lonely habitations there ascend the aspirations of praise and thanksgiving to God, for having in these latter days blessed them and their's with the inestimable institution of Sunday schools. And even amid the poverty that surrounds them, and the desolation of their worldly prospects, is the stated visit of the Teacher hailed with all the feeling of liveliest gratitude, and the little ones are seen to crowd around, and parents to feel the softening influence when telling them of the great things that God hath prepared for them that love him."

With this view of the extensive beneficial influence of Sunday school instruction, the Board cherish, and hope that their fellow members of the Church will feel with them, sentiments of highest respect and gratitude to

wards the Superintendents, Teachers, and Directors, to whose instrumentality, in their respective schools, a degree of this blessed effect is, under God, to be attributed. They look with particular satisfaction to those schools in which the hands of the Superintendents and Teachers are strengthened by the co-operation of Directors chosen from the congregations, who interest themselves in procuring scholars, enforcing the attendance of those already enrolled, and by their presence, superintendence, and example, insuring their correct and devout deportment during divine service. They earnestly hope that the good work may not be hindered through want of willingness to aid it in these several departments.

The Board feel it their duty to solicit for the Society a continuance of the pecuniary patronage which has enabled it to prosecute thus far, and to some considerable degree of benefit, its important objects. It must be obvious that in the instruction of more than 1300 pupils, a large supply of books is necessary. Although these are of a very cheap description, yet the requisite number is no small item of expense. This circumstance, added to the indispensable distribution of premiums, and various necessary accommodations for the several schools, urges the claim of this charity to a liberal portion of the appropriations made by the members of the Church to pious and benevolent objects. Our treasury is now exhausted; but we look with confidence for the means of farther prosecuting this best of charities, to contributions for which the several congregations in our union will soon be solicited.

The Board, in conclusion, offer the humble prayer, and hope that it may be the prayer of the whole portion of the Church which they represent, that the divine blessing may rest on our Society, and that it may be the honoured instrument in the hands of the great Author of our salvation, of bringing many sons unto glory.

Signed by order of the Board,  
J. H. HOBART, President.

Attest,  
THOMAS N. STANFORD, Sec'y.  
New-York, Thursday before Easter,  
April 4, 1822.

### Poor Eliza.

(From Notes to M'Comb's School of the Sabbath.)

BEFORE the removal of the Belfast Sunday School from Smithfield to Brown-street, and about the commencement of teaching in the former place, the author, in addition to many marks of providential kindness, experienced during his labours in that field of usefulness, admitted to his class a little girl, named Eliza H—. She was totally ignorant on admission, but by close application to her lessons, aided by a docile and tractable disposition, she soon overcame the drudgery of the first classes, and distinguished herself in a very superior manner at the different public examinations of the institution. On one of these occasions, she gained a Bible, as a premium for proficiency in reading and recitation of Scripture. This book became to her a treasure indeed—furnished her with an answer to every inquiry—guided her through early life—comforted her in sickness—and supported her in death. And although its precious truths were unknown in the habitation of her parents, she fondly hoped, that by her frequent reading to them, it would be yet received as the “messenger of glad tidings.”

Poor Eliza lived not to have her hopes matured. Naturally of a delicate constitution, and subject to asthmatical affection, she sunk under a load of afflictions too weighty for her early sensibility. Her sister, a girl considerably her senior, who entered the school shortly after Eliza, but was expelled for improper conduct, about this time became an abandoned prostitute; and, what was still more lamentable, her parents, instead of discountenancing her vice, became partners in her guilt, and actually were in the habit of receiving the very wages of her iniquity.

This was too severe a shock for the virtuous mind of the sainted Eliza. She took to her bed, and a few days before her death desired to see me. I will never forget the affectionate look with which she welcomed my arrival; it repaid me, in a moment, for all the years of anxiety and toil which I had devoted to Sunday school education. Supported

on her bed by pillows, her emaciated arms bore up her Bible. "You are not companionless, my dear child," said I.—"No," she exclaimed—

"Precious Bible! what a treasure  
Does the word of God afford!  
All I want for life or pleasure,  
Food and medicine, shield and sword.  
Let the world account me poor,  
Having this, I want no more."

She had scarcely repeated these lines, when she immediately expired. The happy death of Eliza, and the strange coincidence of the name, presents to my view the glowing picture drawn by the masterly hand of the pious James, when representing a faithful teacher entering on the scenes of immortality:

"My fancy has sometimes presented me with this picture of a faithful teacher's entrance to the state of her everlasting rest. The agony of dissolution is closed, the triumph of faith completed, and the conquering spirit hastens to her crown. Upon the confines of the heavenly world, a form divinely fair awaits her arrival. Rapt in astonishment at the dazzling glory of this celestial inhabitant, and as yet a stranger in the world of spirits, she inquires—Is this Gabriel, chief of all the heavenly hosts, and am I honoured with *his* aid to guide me to the throne of God? With a smile of ineffable delight, such as gives fresh beauty to an angel's countenance, the mystic form replies, 'Dost thou remember little Elizabeth, who was in yonder world a Sunday scholar in thy class? Dost thou recollect the child who wept as thou talkedst to her of sin, and directed her to the cross of the dying Redeemer? God smiled with approbation upon thy effort, and by his own Spirit sealed the impression upon her heart in characters never to be effaced. Providence removed her from beneath thy care, before the fruit of thy labour was visible. The seed, however, had taken root, and it was the business of another to water what thou didst sow. Cherished by the influence of heaven, the plant of religion flourished in her heart, and shed its fragrance upon her character. Piety, after guarding her from the snares of youth, cheered her amidst the accumulated trials of an afflicted life, supported her amidst the agonies of her

last conflict, and elevated her to the mansions of immortality: and now behold before thee the glorified spirit of that poor child, who, under God, owes the eternal life on which she has lately entered, to thy faithful labours in the Sunday school; and who is now sent by our Redeemer to introduce thee to the world of glory, as thy first and least reward for guiding the once thoughtless, ignorant, wicked Elizabeth, to the world of grace. Hail, happy spirit! Hail, favoured of the Lord! Hail, deliverer of my soul! Hail, to the world of eternal glory!"

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*Abstract of the Proceedings of the  
Thirty-fifth Convention of the Dio-  
cess of New-York, held in Trinity  
Church, New-York, on the 16th, 17th,  
and 18th of October, 1821.*

[Continued from page 110.]

*Report of the Committee on Mr. Sherred's  
Legacy.*

The Committee to whom it was referred to take such measures as they might deem expedient with respect to the legacy of the late Jacob Sherred, Esq. report to the Board of Managers, that, in consequence of the claims to the benefit of Mr. Sherred's bounty, understood to have been set up on the part of the theological institution established in Connecticut, under the authority of the General Convention, and of professional opinions appearing to have been procured by the trustees of that institution in reference to those claims, the Committee deemed it advisable to submit the will of Mr. Sherred, and a brief statement of the facts connected with it, to several distinguished counsel in this city.

This course was pursued; and the case stated, with opinions given on it, are herewith laid before the Board of Managers.

The Committee are not aware that any measures can now be advantageously taken on the part of the managers of this institution in relation to this subject. When the time allowed by law for the payment of demands of this nature shall have elapsed, it will be proper for them to make application to the executors, and upon the result of this application will depend the further measures which it may be expedient for them to pursue.

All which is respectfully submitted.

On behalf of the Committee,  
T. L. OGDEN.

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C A S E,

*With Mr. Harison's Opinion on Mr. Sherred's Will.*

Mr. Jacob Sherred, late of the city of New-York, by his will, dated 28th January, 1820, bequeathed his residuary estates for the benefit



of a theological school. The entire clause containing this bequest is here given:—

The testator, after devising the house and lot in Broad-street, in which he resided, to his wife, devised all the residue of his real estate to his executors, upon trust, to sell the same, and the proceeds thereof to be considered part of and subject to the disposition therein after made of and concerning his personal estate.

After sundry bequests, testator then bequeaths as follows:—

“And as to all the rest, residue, and remainder of my personal estate and effects, not otherwise disposed of by this my will, I give and bequeath the same and every part thereof unto my said executors, their executors, administrators, and assigns, upon the trusts and for the intrusts and purposes herein after expressed and declared of and concerning the same; that is, upon trust that they do and shall place the same at interest upon real security, or invest the same in the purchase of six per cent. or other public stocks of the United States, or of the State of New-York, or the stock or stocks of banking or other incorporated companies, at their discretion; and that they do and shall, in like manner, from time to time, invest or place at interest, in like stocks or securities, the interest or dividends arising therefrom, so as to produce as great an accumulation of capital as reasonably may be in the nature of compound interest, until there shall be established, within the State of New-York, under the direction, or by the authority of the General Convention of the Protestant Episcopal Church in the United States of America, or of the Convention of the Protestant Episcopal Church in the State of New-York, a college, academy, school, or seminary, for the education of young men designed for holy orders in the Protestant Episcopal Church in the United States of America; and upon such college, academy, school, or seminary, being so established, then, upon the further trust, that they do and shall pay or transfer all such stocks and securities to the trustees, directors, or managers, for the time being, of such college, academy, school, or seminary, or their treasurer, or other officer thereto authorized, for the use and purposes of such college, academy, school, or seminary, and for which the receipt of any three or more of such trustees, directors, or managers, as my said executors shall, in their discretion, deem it expedient to require of such treasurer, or other officer thereto authorized, shall be a sufficient discharge to my said executors.”

At the date of this will there was a theological school in the city of New-York, established under the authority of the General Convention of the Protestant Episcopal Church.

In May, 1820, this school was removed to New-Haven under the same authority.

In July, 1820, the subject of a diocesan school, to be established within the State of New-York, was brought before the Episcopalians of that State, in a pastoral letter of Bishop Hobart, and also, in October following, in an address delivered by him at the opening of the State Convention. See Journals, p. 16.

Upon this address, a committee was appointed to prepare, and report to the Convention, a plan for theological education in the diocese of New-York. See Journals, p. 23.

The committee reported accordingly, and a society was established by the Convention, and a constitution adopted for its government, which will be found in page 25 of the Journals.

The trustees of the society, as organized by the Convention, held their first meeting on the 24th of October, 1820, and appointed a committee to draft and report a system of bye-laws.

They met again on the 27th of October, when a set of bye-laws was reported and adopted, and a Board of Managers was appointed, in pursuance of the 4th article of the constitution.

The Board of Managers met on the 28th of October, and committees of finance and education, and a library committee, were severally appointed.

On the 8th of February, 1821, the Managers, in pursuance of the 4th bye-law, passed a resolution, locating the interior school at Geneva, and also adopted a plan of study to be pursued in the seminary to be established in the city of New-York.

At a subsequent meeting, held on the 26th of April, alterations were made in the arrangements of the professorships, various regulations were adopted in relation to both schools, and professors were nominated in each.

On the 4th of May the nominations previously made were confirmed.

On the 18th of May, instruction was commenced in the city of New-York upon the plan adopted by the Board of Managers, and instruction has also been commenced at Geneva.

The opinion of counsel is requested on the following Questions.

1. Is the theological institution, now established in the State of New-York, in the manner above stated, such a college, academy, school, or seminary, as answers the description of the *cestui que* trusts contained in Mr. Sherred's will?

2. If this should be doubtful, can any defect in its establishment or organization be cured by any further act or proceedings of the Convention of the Protestant Episcopal Church in the State of New-York?

3. If a seminary for theological education shall first, after Mr. Sherred's death, be established in the State of New-York, within the purview of his will, and under the authority of the State Convention, can the rights of that seminary be divested or defeated by the subsequent establishment of a seminary for similar purposes under the authority of the General Convention of the Protestant Episcopal Church?

*Answer.*—My attention having been directed to the above questions, as arising upon Mr. Sherred's will, I have given to them the most serious consideration; and my opinion, although confined to those questions, will, I think, comprehend every necessary information relating to any conflicting claims that may arise with respect to Mr. Sherred's benevolent intentions, between the institution above described, which is established in the State of New-York, and any other that might hereafter be established by a General Convention. I have taken up those questions in the order in which they have been proposed, and upon them am of opinion—

1st. That the theological institution existing

in the State of New-York, and established as above mentioned, is such a seminary for the education of young men designed for holy orders in the Protestant Episcopal Church in the United States of America, as is designated by Mr. Sherred's will; and such institution having been established under the direction, and by the authority of the Convention of the Church in the State of New-York, the trustees or managers thereof are, in my judgment, the persons described and intended by the will, to take what the testator left, or intended, for the benefit of such an institution; there being no institution of the kind established within the State of New-York under the authority of the General Convention, and the one first above mentioned having been established in the interim between the date of the will and Mr. Sherred's decease. It will be seen that I have confined my opinion strictly to the above question, avoiding wholly the consideration of any case that might have arisen, if there had been two schools in existence within the State of New-York when Mr. Sherred died; the one under the authority of the General, and the other of the State Convention; or if there had been none under the authority of either; and two had been instituted simultaneously, or nearly so, by the different authorities above mentioned.

2dly. I am so well satisfied in respect to the first question, that I shall only say, in answer to the second, that, in my opinion, there is no need of, nor can be any use in calling a State Convention, to cure any defect in the establishment or organization of the existing institution; nor do I see that there are any material defects in that institution that can affect any question under Mr. Sherred's will.

3dly. I am so fully of opinion, that no future establishment of a seminary, such as is described in Mr. Sherred's will, by or under the authority of the General Convention, can divest or defeat any rights of the already existing institution in the State of New-York. The assembling of a General Convention for such purpose, and with such views, must, therefore, be at least an unnecessary and fruitless, if not a mischievous measure. If it cannot contribute to the acquisition of any portion of Mr. Sherred's property for an academy, school, college, or seminary, to be established by the General Convention, (of which I am perfectly convinced,) there can be no reason for incurring the expense, fatigues, and risk of an extraordinary Convention.

RICHARD HARISON.

New-York, 25th June, 1821.

#### *Mr. Wells's Opinion on Mr. Sherred's Will.*

I have read the case stated for the opinion of counsel on the clause in Mr. Sherred's will bequeathing "his residuary estate for the benefit of a theological school," and the different documents and proceedings referred to; and having carefully reflected on the questions subjoined to the case, proceed to state my opinion thereon.

Whether the theological school which, at the date of Mr. Sherred's will, was established in the city of New-York by the General Convention of the Protestant Episcopal Church, would not have taken as the residuary legatee

under that will, if it had remained in New-York at the time of his death, it is not necessary now to inquire; because, having been previously removed to New-Haven, it is clear that it thereby lost whatever right it might otherwise have had to the testator's bounty. There was no institution, therefore, at the time of Mr. Sherred's death, established by the General Convention, that was capable of taking under his will. If this had been the case also with regard to the State Convention, both would have stood on the same footing, and the institution contemplated by Mr. Sherred's will would have remained to be established, and thus might have been opened a contest between the two Conventions, which could first entitle itself to the residuary legacy. Fortunately, however, for the honour and peace of the Church, it is confidently believed, there is no room for such a contest; because, at the time of Mr. Sherred's death, there was established by the Convention of this State a theological institution capable of taking, and therefore entitled to the residuary legacy.

The General Convention removed their seminary from New-York to New-Haven in May, 1820, and the first Convention of this State which afterwards met, in October following, established a society for "the promotion of theological education, by the establishment of professorships, and by furnishing aid to candidates for holy orders." This society, established under the direction and by the authority of the Protestant Episcopal Convention of this State, was completely organized, had founded schools for theological education, and prescribed the course of study in one of them, at the time of Mr. Sherred's death. Since that time the system previously contemplated has become complete, by the appointment of professors, and by actually commencing in the New-York school the plan of education already prescribed, and continuing it in a due course of execution. Now, if the bequest had been confined to an institution of the kind mentioned in Mr. Sherred's will, established by the Convention of this State alone, without any reference to the General Convention, it is presumed no doubt could be entertained of the capacity of the one established, organized, and in actual operation, as above stated, to take under the will. How then can the circumstance of coupling the General with the State Convention, and putting the establishment of the contemplated institution in the alternative, make any difference? The testator meant to provide for a theological institution within this State, to be established under the authority either of the General or State Convention.

The General Convention, to be sure, is named first, as it was natural and respectful that it should be; but that circumstance gave no preference or right of election to that body over the State Convention. The bequest is merely in the alternative as regards the two Conventions; but the moment either had exercised their power, and created the institution the testator contemplated, it was entitled to the funds he had set apart for its use. This is further manifest from the explicit direction which the testator gives, that "*upon* such college, academy, school, or seminary being *so established*," the legacy shall be paid to the persons intrusted with its management. The word *so* refers to the mode of establishing antee-

dently pointed out, that is, by the General or State Convention, whichever should first act. The General Convention has not acted at all, and can only do so by being convened for that purpose. The State Convention had, however, even at the time of Mr. Sherred's death, and especially, by the subsequent proceedings under their authority, has acted fully on the subject. They had established by their directions, and under their authority, an institution of the kind contemplated by the testator, at the time of his death, and have since put it into practical operation. In my opinion, therefore, the theological institution that has been "so established," does in every respect "answer the description of the *cestui que trusts* in Mr. Sherred's will, and is entitled to the residuary legacy contained in it."

2. As I do not perceive any defect in the establishment or organization of the theological institution established under the directions and authority of the Convention of this State, I cannot point out any that require to "be cured."

3. If the theological institution established in this State be capable of taking under Mr. Sherred's will, as I have already expressed my opinion that it is, the right to the legacy has become vested, and it would not be in the power of the General Convention, by establishing within this State a similar institution, to divest or defeat the previously vested rights under the State Convention. When, too, it is considered, that the Convention of this State had not only determined on a theological institution of its own, but had actually established and organized one, and that measures had been taken to insure its successful operation, before Mr. Sherred's death, and without the least knowledge or intimation of the liberal provision in his will on that subject, it is not to be supposed that any attempt would be made by the General Convention to deprive the State institution of a bounty which has thus come in aid of a plan previously formed, and since carried into complete operation.

JOHN WELLS.

New-York, July 23d, 1821.

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*Messrs. Emmet and Hoffman's Opinions on Mr. Sherred's Will.*

I have attentively considered the case prepared for the opinion of counsel, relative to the residuary bequest in Mr. Sherred's will. If the accompanying circular marked A did not lead me to suppose that "the Trustees of the General Theological Seminary" had obtained opinions favourable to their pretensions from some distinguished jurists in the United States, I should not have thought it necessary for me to do more than to express a very short, but explicit opinion in favour of the right of the Protestant Episcopal Theological School established under the authority of the State Convention to that legacy. Although the reasoning given in that circular, as emanating from those gentlemen, has not produced any doubts in my mind, yet a respect for their character and standing induces me to preface my own opinion with some observations on the reasoning attributed to them.

No preference in favour of the General Convention can, I think, be reasonably inferred

from its being first named. One or other of those two bodies must necessarily occupy the first place in the sentence. The precedence is an habitual courtesy to all superiors, and here given to the superior body in the scale of the Church government. It has arisen from the ordinary *modus et norma loquendi*, and not from any preference in the testator's mind as to the subject of his bequest. Indeed, such a circumstance has always been regarded as too slight a foundation for any inference. If he intended a preference, it is natural to suppose that he would have expressed it, as there would have been no difficulty in his doing so. Indeed, I think he has done so, and that the motives of his preference are manifest. It is not in favour of one over the other body, but in favour of the establishment's being made in this State, and speedily made. He has shown his intention to be, that whichever of those bodies should first meet his views in that respect, should, on that account, and that only, be preferred. Although it may be the duty of the General Convention, as the superior body, to prescribe the course of education, and the qualification of candidates for holy orders by *general rules*, and as *general measures of Church government*, yet that affords no reason to suppose that they possessed the greatest share of his confidence for carrying those rules into effect, in any particular and practical institution. If he had intended such a preference, he might well have adopted the form of bequest substituted in that circular for his actual language, viz. "A seminary to be established within the State of New-York, by the authority and under the direction of the General Convention, and that in default of that Convention to establish and assume the direction of such a seminary, that it should go to a seminary there to be established by the authority and under the direction of the Convention of the State of New-York"—or, as at the date of his will, the General Convention had taken steps for establishing such a school, and great differences of opinion existed about removing it out of this State, if he had contemplated such a preference, he would have especially named that institution, and given his bounty to it in the first instance, if it should be continued in this State; but if not, then to any such institution that might be established here by the State Convention. It seems to follow, then, that as he has done neither of those things, although either might easily have been done, the presumption is extremely strong that he had no such preference, at least in favour of the General Convention. In truth, there was not, and could not be, any motive, except caprice, for any such preference. Either Convention was amply competent, and perhaps each equally competent, to establish and superintend the charity. When both were fully and equally capable of carrying his project of a mere seminary into effect, I see no reason for saying that a donation to the superior body, (which, by the bye, is removed one degree farther than the inferior body from superintendence over the place in which it was his primary wish to have it established,) is more likely to be in accordance with the views and considerations which commonly influence donors, than one to the inferior body. His objects were the location of the school in this State, and its speedy establishment. As he contemplated that a great good would from



thence result to religion, I think it extremely probable that he did mean "to hold out his bequest as an invitation for the two Conventions to run a race" in doing that good to religion, "and to enter into a contest for the priority" of being eminently serviceable to the Church—a priority which, when once ascertained as a fact, would prevent all further controversies on the subject, or at least render them unavailing.

It seems to me by no means a well founded observation, "that the testator was in no hurry to establish a seminary, since he speaks not only of an accumulation of interest, while the property continues in the hands of the executors; but also of an accumulation in the rate of compound interest, which implies its continuance in their hands at least two years after it is vested in the manner required by the testator." If any inference can be fairly drawn from the clause of the will there alluded to, it is this—When the will was made and dated, there was no institution in existence that was the object of his bounty—therefore, the theological school, towards the establishment of which the General Convention had taken measures, was not the object of his bounty, and he knowingly put it aside, without any mark or indication of preference; probably because its removal from this State was contemplated and spoken of. His hurry to establish such a seminary is sufficiently evident from his giving the preference to that which should be first established; but as the time of its establishment was in no respect under his controul—as that was to be the act of others to whom he could not dictate, he gave directions for taking care of and improving the fund, while they should remain inactive.

The observations I have already made will enable me to be very brief in reply to the proposed questions. I am of opinion, from the facts of the case, that the theological institution now established in the State of New-York, under the authority of the State Convention, fully answers the description of the *cestui que* trusts contained in Mr. Sherred's will. He was undoubtedly aware that the institution to which he destined so large a property could not be perfect before it would become entitled to the bequest. His object was, by giving it those additional funds, to contribute materially to its improvement. I perceive no deficiency in the institution but the want of distinct professors for each department, and that cannot be such a defect in its establishment or organization, as might prevent the vesting of the legacy. No defect, therefore, presents itself to my mind as capable of affecting this question, that could be cured by any further proceedings of the State Convention, the Trustees, or Managers.

If I am right in the opinions already expressed, the legacy has fully and entirely vested in that seminary, and cannot be taken from it, at least so long as it continues faithfully to perform its functions, and is located in this State. That legacy, under the terms of the will, is to be appropriated only to an institution to be established by one of those Conventions—it would not be conformable to the will to divide it among two institutions, one to be established by each Convention—and I therefore think that if the General Convention should hereafter establish another seminary within this State for the same purposes, it cannot divest or defeat the

rights already absolutely acquired by the existing institution—nor partake of the residuary bequest in Mr. Sherred's will.

THOMAS ADDIS EMMET.

New-York, July 31st, 1821.

I have fully considered the case on which the foregoing opinion is given, and I entirely concur with it, and with the reasons of Mr. Emmet. I can only add, that if the General Convention have the *prior* right to establish the theological seminary, for which the bounty of the testator was intended, they necessarily have the power to postpone the completion of the object of the testator. There is no period of time prescribed during which they must make their election; and if the right to establish one is primarily given to and vested in them by the will of Mr. Sherred, I do not perceive why they may not postpone the exercise of this power, so as, in a great measure, to defeat the religious views and intentions of the testator. If the testator had intended a preference to the General Convention, or, in other words, that they were first to elect, I think he would have expressed himself differently. He would have manifested such preference by fixing a certain time, within which the General Convention should decide; and, on failure so to do, then would have provided for a seminary to be established by the State Convention. But, as the will is, nothing, in my judgment, can be more evident, than that the testator intended no preference. As soon as a theological seminary is established by either Convention in the State of New-York, the bequest instantly attaches, and its benefits instantly become vested rights in such seminary.

JOSIAH OGDEN HOFFMAN,

October 8th, 1821.

#### Mr. Ogden's Opinion on Mr. Sherred's Will.

I have perused and fully considered the annexed case, and the questions arising under it.

As there was, at the date of Mr. Sherred's will, a theological school in the city of New-York, established under the authority of the General Convention of the Protestant Episcopal Church, if the testator had intended his bequest to be to that seminary, he undoubtedly would have made the bequest to it, and not have given and bequeathed the same in trust, to accumulate upon interest "until there shall be established, within the State of New-York, under the direction or by the authority of the General Convention of the Protestant Episcopal Church in the United States of America, or of the Convention of the Protestant Episcopal Church in the State of New-York, a college, academy," &c.

The bequest is not for an institution already established, but for one hereafter to be established.

The testator, no doubt, foresaw what has since happened, that the seminary or school then established by the authority of the General Convention was only temporarily established in the State of New-York, and might thereafter be removed from it. The object of his bounty was an institution permanently to be established in this State, and which could not be removed from it. He, therefore, in effect, provides by his will, that if the school established by the authority of the General Convention should be removed from the State, and one should here-

after be established by the authority of the Convention of the State, it should be entitled to the benefit of his bequest.

Upon the first question, I think the theological institution now established in the State of New-York does answer the description of the *cestui que* trusts contained in Mr. Sherred's will.

It is an institution established under the direction and by the authority of the Convention of the Protestant Episcopal Church in the State of New-York—it is permanently established within the State of New-York, and for the education of young men designed for holy orders in the Protestant Episcopal Church in the United States.

It therefore answers to every part of the description of the *cestui que* trusts contained in Mr. Sherred's will.

2. I am not aware that there is any defect in its organization, which requires any further act of the Convention of the State to remedy it.

3. As the institution established in the State of New-York, by the authority of its Convention, is the *cestui que* trust described in Mr. Sherred's will, the right to the bequest is vested in them; and being once vested, no act of the General Convention can divest it.

If the right to the benefit of this bequest be vested at all in the institution in this State, it is because it is established here by the proper authority; and to suffer it to be taken away by any act which the General Convention can do, would not only be giving them a power of taking away what the testator had given, and thus violating his manifest intention; but it would be an extraordinary power which would enable them to destroy vested rights.

If the right is vested in the institution of this State for a moment, it is permanently so vested.

DAVID B. OGDEN.

New-York, August 1st, 1821.

All which is respectfully submitted to the Convention by the Board of Trustees.

New-York, October 15th, 1821.

The above report of the Trustees of the Education Society, and so much of the Bishop's address as related to the same subject, were referred to a Committee, who made the following report:—

The Committee to whom was referred the annual report of the Trustees of the Protestant Episcopal Theological Education Society, together with that part of the Bishop's address which relates to a theological seminary in this diocese, report to the Convention, that having considered the important subjects referred to them, they are of opinion, and respectfully recommend, in reference to the report of the Trustees of the Society, that it be accepted, and that their proceedings in the establishment of a seminary in this diocese for theological education, and in the location and organization of two schools for this purpose, as detailed in the said report, be approved and confirmed.

On the subject of any arrangement for a consolidation of the seminary thus established under the authority of the Convention of this State, with one to be permanently established in this diocese, under the authority of the General Convention, in case that body should deem this measure to be expedient, the Committee are of opinion, that an arrangement of this na-

ture would be desirable, and ought to be carried into effect, if it can be done upon fair and correct principles, so as to preserve all the essential provisions and regulations of our diocesan seminary, and to secure a just influence in the government and controul of the general institution to each diocese within which contributions may be obtained towards its funds.

If it were practicable to foresee, it would be unnecessary now to discuss all the details connected with an arrangement for the objects contemplated; but the Committee are of opinion, that the Convention, under this general expression of its views, may, with perfect security, authorize the Bishop of the diocese, and their clerical and lay deputies to the General Convention, to settle those details; it being, however, clearly understood, that any plan of consolidation which may be concluded on, shall be subject to the approbation of the Trustees of the Protestant Episcopal Theological Education Society.

In conformity with these views the Committee submit, for the adoption of the Convention, the annexed resolutions.

All which is respectfully submitted.

On behalf of the Committee,

T. L. OGDEN.

18th October, 1821.

*Resolved*, That the annual report of the Trustees of the Protestant Episcopal Theological Education Society in the State of New-York, made yesterday to this Convention, in pursuance of the ninth article of the Constitution of the said society, be accepted.

*Resolved*, That the proceedings of the said society, in the establishment, under the authority of the Convention of the Protestant Episcopal Church in this State, of the seminary for theological education in this diocese, and in the organization of two schools for this purpose, one in the city of New-York, and the other at Geneva, as detailed in the said report, be, and they are hereby approved and confirmed by this Convention.

*Resolved*, That this Convention will concur in any proper plan for consolidating the said seminary with any seminary, for the like purpose, which the General Convention may, in its wisdom, see fit to establish, and permanently fix, within this diocese, all the essential provisions and regulations of the seminary now established, under the authority of the Convention of this State, being preserved, and a just influence in the management and controul of the general institution being secured to each diocese within which contributions may be obtained, or donations made towards its funds. Provided that the terms of such consolidation be approved by the Bishop of this diocese, and the clerical and lay deputies from the Convention of the Church in this State, to the approaching special General Convention of the Protestant Episcopal Church in the United States; and that those terms be submitted to, and also approved by the Trustees of the Protestant Episcopal Theological Education Society in the State of New-York, or the Board of Managers acting under their authority.

Whereupon, on motion, *resolved*, that the report of the Committee be accepted, and that the resolutions therein recommended, be adopted by the Convention.

(To be continued.)

*For the Christian Journal.*

*An Introductory Lecture to a Course of Religious Instruction for young Persons, and those of mature Years: Delivered in St. Paul's Chapel, on Saturday, the 20th of April, 1822. By John Henry Hobart, D. D. Bishop of the Protestant Episcopal Church in the State of New-York, and Rector of Trinity Church, in the City of New-York.*

THE course of religious instruction for young persons and others of the congregations, has been laid before you.\* It is my design, in the present introductory lecture, still further to explain and enforce it, in the hope that when it is thoroughly understood, and its advantages exhibited, it will meet with general attention. We should never forget, that amidst the multiplied objects which in this world occupy the powers of our minds and solicit our passions—there is one object paramount to the highest—the care of the soul. And in reference to the care of the soul, the cultivation of divine knowledge is a duty of the first magnitude. What, my brethren, will profit us, all the wisdom, the wealth, the honours, or the pleasures of the world, if we lose our souls?

It is my design, in the present lecture, with brevity and with plainness,

- I. To point out what are the constituents of a full course of religious instruction.
- II. To consider whether the course which is proposed does not embrace them.
- III. To obviate the objections which may occur to it. And,
- IV. Lastly. To urge your attention to it.

I. Our first inquiry is, What are the constituents of a full course of religious instruction?

They are embraced in the following particulars.

1. The evidences of the truth of Christianity.
2. An explanation of the contents of the sacred volume, and a systematic digest of its doctrines and duties.

3. The nature of the Christian Church in general,
4. And the institutions of our own Church.

A full course of religious instruction for young persons and others must embrace—

1. A succinct view of the evidences of Christianity.

Happily, this system bears in itself evidences of its divine origin—in the exhibition which it affords of the character of the divine Being so perfectly agreeable to all the dictates of reason—and particularly in the adaptation of all its truths and precepts to the circumstances of man's condition, and to the principles and feelings of his nature; developing the means by which his guilty conscience may be appeased, his corrupt passions subdued, his understanding, his will, and his affections enlightened, rectified, and purified; and his whole soul elevated with the hopes of the glories of that immortal existence, where all his powers are to be perfected, and all his joys for ever consummated.

Still, did Christianity rest its claims to a divine origin solely on the excellence of the truths which it contains, it might be questioned whether some of these truths were not the production of uninspired reason: and with regard to others, transcending the powers of the human mind so far as to baffle all her powers to comprehend them, her doubts and difficulties can only be removed by the most unequivocal evidence, that they have for their author that divine Being who, as the Creator and the Lawgiver of his intelligent creatures, claims their unreserved submission and obedience. It is reasonable, therefore, to expect evidence of the divine origin of Christianity distinct from the excellence of the system itself. And this evidence is afforded in the *miraculous* works which, arresting and changing the course of nature, prove that the teachers of Christianity were commissioned by the Almighty Author of nature; and in the *prophecies* connected with this system, the fulfilment of which in distant events establishes beyond doubt, that these predictions must have proceeded from

\* See Christian Journal for March, page 91.  
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that infinite mind before which are laid open the past, the present, and the future. Not merely then with the excellence of the Christian system affording to the honest and unprejudiced mind high and presumptive evidence of its divine origin, but with the nature of that evidence of miracles and prophecy which, bearing irresistible marks of the exertion of supernatural power, demonstrate that God hath spoken, must we be acquainted, in order to give a reason for the hope that is in us, and thus to silence the cavils of scepticism with which we may be assailed; and that our faith may stand not in the wisdom of man, but in the power of God. The nature, then, of the evidences of Christianity, it must be obvious, ought to be one of the particulars embraced in a course of religious instruction.

2. As this divine system is contained in the Bible—this sacred volume, the divine origin of which is thus established, with a systematic digest of its contents, should be an object of attention.

All those passages of Scripture should be explained and enforced, which exhibit the miracles that were wrought, and the prophecies that were fulfilled in attestation of the truth of Christianity; and which set forth its doctrines that are to be believed, and its duties that are to be practised. And this explanation of the sacred writings should have particularly in view a systematic digest of the truths and duties which they inculcate—a connected exhibition of the incarnation, the life, the death, the resurrection, and ascension of Jesus Christ—of his divine character and mediatorial offices—of the nature of the salvation which he proclaimed, and of the conditions by which we become interested in it. These indeed were, in some degree, among the first objects of catechetical learning. But in that full course of religious instruction which is designed for those of riper years—these inspired events and truths, with the passages of sacred writ that set them forth, should be exhibited in detail, and explained and enforced. For in no other way can we be thoroughly furnished in divine knowledge, and arrive at full maturity in the

wisdom which makes wise unto eternal life.

You observe that I have connected an explanation of the passages of Scripture with a systematic digest of its truths. And the connexion is all important. It has pleased our Almighty Creator and Sovereign to leave much in grace as in nature, to human industry and attention. The Bible is not the production of one individual, delivering a well-arranged system. Its inspired authors, through the long tract of ages, indited its hallowed pages; and this circumstance, with the total disregard to systematic arrangement which distinguishes the sacred volume, proves that the lucid, consistent, and harmonious code of doctrine and morals which may be deduced from its distinct and various parts, cannot be the work of human imposture, but must be traced to that divine mind which planned, in its eternal counsels, the scheme of man's salvation. It is the business of human diligence to collect and arrange the code of divine truth from the dispersed passages of the sacred volume; and presenting it as a whole, to command for it the admiring assent of the mind, to render its truths and duties easy of apprehension, and powerfully to impress them on the understanding and the heart. The most useful study of the Bible, then, in reference to religious instruction, is that which is connected with a systematic digest of its contents.

3. But there is a characteristic of the plan of salvation worthy, in a course of religious instruction, of distinct attention—I mean the conveyance of its blessings through the ordinances of a divinely constituted society, the Church of Christ. The nature of this Church, then, should be a subject of particular consideration.

Even in his state of innocence there was to man a visible mean and symbol of the divine favour—the tree of life in the midst of the garden. And after his fall sacrifices were instituted to be the mean and pledge of pardon; and this rite, added to others of spiritual import, were made to convey and confirm to Israel the covenant favour of the Lord their God; until, in the fulness of

time, both believing Jews and Gentiles became *one* in Christ, the hope of Israel, and the desire of all nations; and were united in one fold, his mystical body, the Church, which we are told he "purchased with his blood." In this Church, as its Head, he applies and conveys to its faithful members, through its ministrations and ordinances, the merits of his blood, and the efficacy of his Holy Spirit. "He loved the Church, and gave himself for it." And the emphatic declarations—"Christ is the Head of the Church—the Saviour of the body"—"The Lord added to the Church such as should be saved"—establish the important truth, that the Church is the channel of God's covenanted mercies to a fallen world. The Almighty, but just and merciful Sovereign, who has thus connected salvation with the mystical body of his blessed Son, may, and we trust, will dispense with his requisitions in all cases where honest and pious sincerity has fallen into involuntary error. But to rely on this gracious indulgence as an excuse for indolence, or as a plea for the wilful neglect of any divine institution, would be a criminal presumption, which would incur, as it would merit, the awful displeasure of the Sovereign of the universe. The inquiry, then, into the nature of that visible society, which is the ordinary mean and pledge of the blessings of salvation to believers, is at all times important. But it is peculiarly necessary under the circumstances of the present day, when popular language and popular institutions tend to sanction the lax notion, that the method, which God himself has prescribed for our salvation, of union with his Church, is not among the fundamental and essential doctrines of his word.

A course of religious instruction, to be complete, must advance one step further.

4. This Catholic or universal Church of Christ, subsisting in distinct nations and places, is necessarily divided into particular branches—and the evidence that each branch is a sound member of the universal Church, must be found in its possessing all the essentials of doctrine, of the ministry,

of the sacraments, and of worship. The claims, then, of our own Church to membership with the universal Church, and the nature and propriety of all its usages and institutions, should be subjects of serious attention. When acquainted with these particulars, our attachment to it will be an enlightened and firm attachment—we shall be qualified to be its defenders and its advocates—and above all, we shall be excited and prepared to apply its apostolic and primitive institutions to our advancement in holiness, and to the final salvation of our souls.

II. We are now led to the second inquiry proposed, viz. Whether the plan on which we are now to enter, embraces the constituents which have been stated of a full course of religious instruction.

This plan embraces the system of *lecturing*, and of *examination*. And the subject of both is the Companion for the Festivals and Fasts of the Church. The lectures will be every week on a select portion of this book, or on the texts of Scripture quoted in it. And in the subsequent week, the classes of young persons and others will be examined on this portion. Questions, with which they have been previously furnished in print, will be asked them by one of the Clergy—the answers to which they are to read from the book. The lecturing will, it is thought, convey useful religious information; but this information will be more particularly impressed on the mind by that careful perusal and study of the Companion, &c. which will be necessary in order to enable them readily to find the answers to the questions which may be asked.

But does the book itself comprise all the constituents of a full course of religious instruction which have been pointed out?

It is necessary to premise, that the Companion for the Festivals and Fasts is principally the work of a Layman of the Church of England, Robert Nelson. It was the object of the American Editor, to condense the style and matter of the original work, without, however, omitting anything that could be deemed immediately useful or in-

portant; and considerable change has been made in the arrangement, the style, and the matter. But his principal office was that of a compiler. The original work contains such a mass of judicious information on religious topics, and displays so eminently primitive principles and piety, that it has passed through above thirty editions in England—has uniformly been, and still continues the guide and companion of the devout members of that Church in their religious inquiries and in their devotions—and has obtained for its distinguished author the title of the “*excellent Nelson*.” These circumstances will authorize me to speak with confidence of its merits.

It was stated that a course of religious instruction should exhibit a view of the evidences of the Christian religion. In the *Companion for the Festivals and Fasts*, this view is contained in a preliminary treatise, in which are briefly discussed the evidences of the divine origin of Christianity, from prophecies, from miracles, from its intrinsic excellence, and from existing institutions commemorative of its miraculous facts.

This work contains also a reference to all the passages of Scripture which establish Christian doctrine and duty. And where they are not explained in that work, they will be elucidated in the lectures; so that in passing through the volume, all the essential parts of the Bible will be illustrated and explained. A systematic digest of the doctrines and duties of the Gospel is contained in this work. Thus, the truths that relate to the first and second coming of our Lord, and to the certainty and the manner of the final judgment, are exhibited in the chapter on the Sundays in Advent—the subject of the incarnation, in the chapter on the festival of the Annunciation—of the birth of our Lord, of the excellence of his character, of his doctrine, of his precepts, and of his example, in the chapter on the festival of the Nativity—of the nature of his sufferings, and the doctrine of atonement, in the chapter on Good-Friday—of the proofs and of the effects of his resurrection, and particularly of our own resurrection, in the chapter on Easter-

Sunday—of his ascension and exaltation in the chapter on the festival of the Ascension—of the nature of the gifts and operations of the Holy Spirit, in the chapter on the festival of Whitsunday—and the important subject of the doctrine of the Trinity is discussed in the chapter on Trinity-Sunday. Repentance and faith, the Christian virtues and duties, and the Christian character and hopes, with the nature of the Christian sacraments, are stated and explained in various parts of the work. The Christian Church, its nature, its ministry, and its powers, and its unity, which are important subjects of religious instruction, are explained in a preliminary dissertation. And as completing the course of religious instruction, this exhibition of Christian doctrine and duty is connected with the institutions of our own Church; all which, and in particular the Liturgy, are explained and vindicated, their reasonableness and excellence pointed out and enforced.

It would seem, then, that this volume, in connexion with the lectures and examination upon it in the manner proposed, will afford to young persons and others a full course of religious instruction, embracing all the necessary constituents of religious knowledge. And, therefore, we would suppose, that all those who are solicitous with respect to their eternal salvation, and who regard their advancement in Christian truth as of the highest moment, will not hesitate to avail themselves of a plan which promises this inestimable advantage.

III. From its being, however, imperfectly understood, or from other causes, some doubts and objections to it may arise, which it will be proper to endeavour to remove and obviate.

By some it may be considered as too easy and simple.

In the book which it is proposed to study, controversial and systematic theology is not indeed pursued to that extent which would be necessary to constitute a well furnished divine—but there is sufficient religious information to constitute an enlightened Christian; and this is the peculiar object of religious instruction. There is no exercise



of the memory in recitations without the book. But the passages of Scripture referred to and explained, and the remarks on Christian doctrine and duty, in order to be understood, will call for no inconsiderable exercise of the judgment and attention. When we induce a person so to read, examine, and study a book containing important information, as to understand it, and to impress its contents on his mind, we think we have accomplished an important object. According to the plan proposed, the Companion for the Festivals and Fasts must be so read and studied. Religious knowledge must be the consequence. And where this effect is produced, the more easy and simple the mode, the greater its recommendation.

The mode proposed may be considered by others as embarrassing.

They conceive it would be painful to subject themselves to examinations, and publicly to answer questions. But by the arrangements which may be made by the different classes, these examinations will be conducted only in the presence of those who may associate together for the purpose. Were questions, with which they were not previously acquainted, asked, or answers expected memoriter even to questions previously furnished, this mode might occasion embarrassment to susceptible minds. But no answers from memory are required; no questions will be asked which are not previously furnished. The answers to these questions may, after a perusal of the portion of the Companion that contains them, and a little attention, be readily found. And surely a very little resolution will be necessary to read them from the book. The texts of Scripture which are referred to, or quoted, will have been explained in the previous lecture; and though the Clergy will be ready to repeat these explanations if required, no questions will be asked on these texts of those who attend.

And surely it will not be said, that an attention to this course of instruction will occupy too much time.

The service and the lecture will probably never much exceed an hour and

a half. The examination will be accomplished probably in little more than half an hour. And the portions for examination will be so selected, as that two or three hours reading and attention in the course of the week will enable each person to understand them, and readily to find the answers to the questions which may be asked. This course of instruction, then, will require four or five hours in the course of the week to be occupied with religious reading and exercises. When so many days in the week are appropriated to worldly pursuits and enjoyments, and to the attainment of secular knowledge, is there an individual, who reflects that he has an immortal spirit, which it is his duty to furnish and to nurture with divine truth, and thus to prepare for its final destiny, who will refuse to devote to this momentous object the very short portion of time which has been mentioned? And will not all endeavour so to regulate their worldly business, as to spare from it the two or three hours on one day in the week which an attention to the lecture and the examination will require?

IV. The single consideration, then, on which I would urge this subject, is the importance of religious knowledge to the salvation of the soul.

You must know the truths of salvation before you can receive them, and its duties before you can practise them. And in proportion as you understand these truths and duties in their nature, their proofs, and in all their exalted tendencies and effects, will you feel their importance, and be excited to carry them with their renovating power into your hearts and lives. I might say that it is dishonourable to Christians to be ignorant of the evidences and of the doctrines and duties of that religion which they profess, and which they value as the best gift of God to man. I might urge that it is disgraceful for Churchmen to be unable to answer the inquiries which honest investigation may suggest concerning their Church, or to explain and defend its institutions when misunderstood, misrepresented, or assailed. But there is another consideration paramount to these, important as they are. Religious knowledge is necessary

to make you wise unto salvation. The means of attaining that knowledge are now proffered to you. May you refuse them with impunity? May parents and guardians, without fault, neglect to urge their children and others to avail themselves of them? My brethren, there is no advantage which we enjoy, nor no trust reposed with us, for which we must not render an account. Remember, then, there will be a scrutiny at the last day, whether you have availed yourselves of the means of religious improvement which were placed within your power.

#### *Notice.*

The congregations of Trinity Church, and of St. Paul's and St. John's Chapels, are informed, that the lectures will be continued in St. Paul's Chapel every Saturday afternoon, at four o'clock. The subject of the next lecture will be some of the passages of Scripture referred to in the first third part of the preliminary instructions on the evidences of the Christian religion in the Companion for the Festivals and Fasts of the Church. On the following Saturday, the 4th of May, the classes of young persons and others will be examined on this portion in the manner which has been stated. For this purpose the Rector, or one of the Assistant Ministers, will attend in Trinity Church, and St. Paul's, and in St. John's Chapels, at twelve o'clock. One class will attend in each of these churches at twelve o'clock; another at one o'clock; and, if necessary, another at two o'clock, so that in succession there may be nine classes separately examined in the three churches. For the accommodation of those who cannot attend in the day, there will be examinations separately held in the evenings of Saturday. While there will be a readiness on the part of the clergy to attend separately as many classes as may be formed; and with this view to extend, if necessary, the hours of examination, it is desirable that those who avail themselves of this course of instruction, should arrange themselves in as few classes as they can with convenience. It is requested also that the classification be made with as little delay as possible, and that the clergy be furnished with the names of those who are to compose the respective classes, in order that the hours on every Saturday at which they are to attend may be assigned. Each class will mention in what church they are desirous of attending for examination; and those who cannot attend in the day time, will also signify that circumstance. Those who do not connect themselves with any class, and will give in their names to the clergy, will have arrangements made for them.

#### *Episcopal Acts.*

At a special Ordination, held at St. Michael's Church, Charleston, on Wednesday, the 20th of February, (Ash-Wednesday,) 1822, by the Right Rev. Dr. Bowen, Bishop of the Protestant Episcopal Church of South-Carolina, the Rev. Rodolphus Dickinson, Rector of St.

Paul's Church, Pendleton, and St. James's, Greenville, was admitted to the holy order of Priests. Morning service was performed by the Rev. John Jacob Tschudy, Rector of St. John's, Berkeley, and the sermon preached by the Rev. Joseph M. Gilbert, Rector of the church on Edisto-Island.

At a special Ordination, held at the same place, on Wednesday, March 27th, by the Right Rev. Bishop Bowen, Mr. Edward Phillips, of Charleston, was admitted to the holy order of Deacons. Morning service was performed by the Rev. Dr. Gadsden, Rector of St. Philip's Church, and the sermon preached by the Rev. Dr. Dalcho, Assistant Minister of St. Michael's.

On Sunday, the 24th of March, 1822, the Right Rev. Bishop Griswold, of the Eastern Diocese, administered the apostolic rite of confirmation at St. Paul's Church, Boston, in the afternoon, to twenty-one persons; and at Christ Church, in the evening, to eight.

#### *Convention of New-York.*

We understand that the Secretary of the Convention of the Diocese of New-York has, by direction of the Bishop, sent a circular to the clergy and parishes of the same, informing them that as, through inadvertence, the vote on the resolution altering the constitution by changing the time of meeting of the Convention from October to May, was taken in the last Convention in the aggregate, and not by orders, as required by the constitution; and as the Bishop had submitted the case to his council of advice, (the Standing Committee,) and they had unanimously declared their opinion that a meeting under the supposed alteration would be unconstitutional, and advised the Bishop to give information accordingly to the clergy and parishes; and as the said opinion and advice appeared to the Bishop just and proper, the next Convention of the Diocese will be held, not in May, but on the third Tuesday (the 15th) of October next.

#### *Anniversary of the Protestant Episcopal Sunday School Society.*

The fifth anniversary of the New-York Protestant Episcopal Sunday School Society, comprising the schools of Trinity Church, of St. Paul's and St. John's Chapels, of Grace, Zion, St. Mark's, and St. Philip's Churches, was celebrated in St. Paul's Chapel, on Monday, April 18th, 1822, at four o'clock P. M.

This was a most interesting celebration. Upwards of 1300 male and female children belonging to these schools were assembled, and, with their respective Superintendents and Teachers, occupied the ground floor of the chapel. A large congregation of the friends of the institution filled the galleries, which had been appropriated for their accommodation. Evening Prayer was conducted by the Rev. George Weller, of Maryland, and an appropriate address delivered by the Rev. George Upfold, M. D. Rector of St. Luke's Church, New-York. The scholars then united with the congregation in singing the 23d Psalm. The interesting and impressive services were closed with some appropriate collects, and the benediction, by the Right Rev. Bishop Hobart, the President of the Society.

The appearance and deportment of the children on this occasion were highly gratifying,

and gave satisfactory evidence of the excellent system of discipline and government which is maintained in these schools.

We beg leave to direct the attention of our readers to the interesting report of the Board of Managers, which will be found in the present number of our Journal.

At a meeting of the Board of Managers of the Protestant Episcopal Sunday School Society, held in Trinity Church, on the evening of the 20th of April, 1822, the following resolution was adopted, and the Secretary requested to communicate the same to the different Superintendents and Teachers of the schools of this Society.

*Resolved*, That the thanks of the Society be presented to the Superintendents and Teachers, male and female, of the schools of this union, for their zealous and faithful services during the past year."

The following gentlemen, with the Right Rev. Bishop Hobart, who is, *ex-officio*, the President, are the officers of the Society, chosen at the same meeting, for the ensuing year:—

Henry Rogers, 1st Vice-President; Richard Platt, 2d Vice-President; John Watts, jun. M. D. 3d Vice-President; William B. Clarkson, Treasurer; Thomas N. Stanford, Secretary.

#### *Utica Female Missionary Association.*

*Utica, March 19th, 1822.*

A meeting of the females of the congregation of Trinity Church, Utica, was held at the church this afternoon, pursuant to previous notice, for the purpose of forming a missionary association auxiliary to the New-York Protestant Episcopal Missionary Society.

The rector of the church being present, took the chair, and stated in an address the object of the meeting. The following constitution was then adopted:—

#### *Constitution of the Female Missionary Association of Trinity Church, Utica.*

*Art. 1.*—This association shall be known by the name of the Female Missionary Association of Trinity Church, Utica, and shall be auxiliary to the New-York Protestant Episcopal Missionary Society.

*Art. 2.*—The object of this association shall be to collect funds for the support of missions; which funds, as soon as collected, shall be paid over to the treasurer of the society before mentioned.

*Art. 3.*—Any person, by paying the sum of fifty cents annually, may become a member of this association; and, by paying five dollars at a time, a member for life; which life subscriptions shall be placed in the permanent fund of the New-York Protestant Episcopal Missionary Society.

*Art. 4.*—The affairs of this association shall be conducted by a first, second, and third directress, secretary, treasurer, and twelve managers, who shall be chosen by ballot at the anniversary meeting.

*Art. 5.*—The board of managers shall meet at least once in four months, at which time five shall constitute a quorum for the transaction of business; they shall have power to fill their own vacancies, and to call special meetings of the association. Special meetings of the board may be called by any one of the directresses at the request of any two of its members.

*Art. 6.*—The anniversary meeting shall be held at Trinity Church, Utica, on the first Monday in May, when the annual report of the board of managers shall be presented, a copy of which shall be transmitted by the secretary to the corresponding secretary of the parent society.

*Art. 7.*—No alteration shall be made to this constitution except by the concurrence of two thirds of the members present at any meeting of the association.

The following persons were chosen to manage the affairs of the association for the present year:—

*Directresses.*—Mrs. James Cochrane, Mrs. Sarah B. Sanger, Mrs. Mary Devereux.

*Managers.*—Mrs. Hunt, Mrs. Kip, Mrs. Lynch, Mrs. Bours, Mrs. J. Hackett, Mrs. S. Stafford, Mrs. Wells, Mrs. Hamlin, Mrs. Tryon; Miss M. Green, Miss Post, Miss Fellows. Treasurer; Mrs. Anthon; secretary, Miss Corré.

A subscription list was then opened, and the sum of \$34 subscribed by those present.

On motion, *resolved*, that an account of the formation of this association, together with the rector's address, the constitution, and names of the officers, be published in some of the weekly papers of this village, and also in the Christian Journal.

#### *Missionary Meeting at Boston.*

On Monday evening, the 4th of February, 1822, a meeting of the friends of the Church, of both sexes, was held at the Marlborough Hotel, in this town, for the purpose of taking measures to enable the Massachusetts Episcopal Missionary Society to go promptly into vigorous operation. The meeting was called at the request of that society, and, although the weather was somewhat unfavourable, it was well attended. After some discussion of the subject, votes were passed expressive of the importance of the object in the opinion of those present. It was also voted that a subscription be opened to obtain funds for the society, and to request each church in the state to form an auxiliary society; and likewise to invite the churches in Maine to unite with us. Committees were appointed to carry these votes into effect. On the 11th of March, an adjourned meeting was held at the same place, when the subject was further discussed. At each meeting, papers were circulated, and a little more than \$400 annually were subscribed. Further subscriptions have since been obtained by the committee, the amount of which we are not able at present to state.—*Gospel Advocate.*

#### *A Merited Tribute of Respect.*

Among the portraits lately presented to Columbia College, we have noticed with pleasure one of the late venerable Dr. Bowden. The station he so long held and worthily filled in that institution, entitled his memory to this tribute of respect, which must be doubled in value to his friends, by emanating from the attachment of his former pupils.

The feelings which dictated this offering are concisely expressed in the following inscription, engraved on a brass tablet attached to the frame of the picture:—



"In Preceptoris Humanissimi Memoriam et  
 Almæ Matris Honorem, ponendum curaverunt,  
 Gulian C. Verplanck, Jacobus Lenox,  
 Benj. T. Onderdonk, Ricardus Ray,  
 Henricus J. Anderson, Benjamin Moore,  
 Samuel Verplanck, Martinus Willet, jun.  
 Johannes W. Francis, Samuel G. Raymond,  
 Gulielmus Moore, jun. Georgius Jones,  
 Thomas L. Wells, Gulielmus H. Minturn,  
 Gulielmus Betts, Gulielmus H. Heyer,  
 Gulielmus Berrian, Jacobus S. Rumsey,  
 Edmundus N. Rogers, Johannes M'Vickar."

In this notice it would be injustice not to mention the name and merits of the young artist by whom it was executed; the same who painted the portrait of the late Dr. Bard for the Medical College.

Thomas M'Clelland is one of our native artists, in the truest sense of the term, not only "home born," but "self instructed." His talent has displayed itself at an early age, and under many disadvantages, and aided by that patronage which genius will ever gain when united with industry and character, now bids fair to rival the most successful of his countrymen, in that department of the fine arts in which alone we can claim an equality with our transatlantic brethren.—*New-York Evening Post*, April 4th, 1822.

#### Corner Stone of Christ Church.

In our number for April, p. 128, we gave an account of the laying of the corner stone of the new building for Christ Church, in Anthony-street, in this city. The following is the inscription on the same:—

#### CHRIST CHURCH,

Built in Ann-street, A. D. 1793,  
 The Rev. Joseph Pilmore, Rector;  
 Rebuilt, A. D. 1822,  
 The Rev. Thomas Lyell, A. M. Rector.

Israel Horsfield, } Wardens.  
 William Weyman, }

Thomas S. Townsend,  
 David Rogers,  
 Richard Townsend,  
 Edward Hitchcock,  
 Elijah Guion,  
 George Brown,  
 Oliver H. Taylor,  
 William W. Chardavoyne, } Vestrymen.

Barrows & Dutch, and J. Depew—Builders.

Laid by the Right Rev. John Henry Hobart,  
 D. D. Bishop of the Diocese.

Within a cavity at the foot of the stone were deposited a Bible and Prayer Book, presented by the Auxiliary New-York Bible and Common Prayer Book Society, Bishop Hobart's address concerning the Protestant Episcopal Theological Seminary, fifth annual report of the American Bible Society, with several other pamphlets, as also several manuscript writings, including the address of the rector, delivered on the occasion of laying the stone.

#### Obituary Notice.

##### Rev. GEORGE H. WOODRUFF.

Died, on the 25th of March, 1822, at Carlisle, Pennsylvania, in the 25th year of his age, the Rev. George H. Woodruff, minister of the Protestant Episcopal Church in that place.

Mr. Woodruff was a native of Trenton, New-

Jersey, where he had spent the greatest portion of his life. He had taken charge of the church at Carlisle in the spring of the last year. Yet short as the period of his labours was, in that place, his amiable deportment, his refinement of manners, his talents as a preacher, and his fervent piety, had deeply rooted him in the affections of his people. They will long continue to lament the afflictive dispensation of Providence which removed from them a beloved pastor, and deprived the Church of a minister, whose heart was in her service to an extent beyond the physical strength which nature had bestowed upon him. But young as he was, in respect of years, when his earthly course was terminated, he was evidently ripe for heaven. Diffident and retiring in his manners to a remarkable degree, he seemed scarcely formed to withstand the rude tempests incident to an earthly pilgrimage. And such was the natural modesty of his deportment and conversation, that his intimate friends alone could become acquainted with his real worth. In him was exhibited a rare instance of ardent piety in early youth. From the very dawns of reason, he was peculiarly alive to the feelings of devotion. The fear of displeasing God, and a desire to secure his approbation, appeared to form his earliest and strongest principles of moral action. Even in childhood, his greatest delight was to gather around him the members of the domestic circle, for performing offices of devotion, and reading works of piety.

After the usual academical and theological courses, he was admitted to the holy order of Deacons in the spring of 1819, by the Right Rev. Bishop Croes, of New-Jersey. His bodily constitution being somewhat feeble, he engaged for the summer months of that year to act as a missionary to the vacant churches of the diocese in which he was ordained. During the more inclement season, he resided in his father's family, near Trenton, and officiated gratuitously in various places as his health permitted. A part of the next year also was spent in a similar manner; and nearly two months of the time gratuitously devoted to the Church in Trenton, while the rector was absent, as an agent for the theological seminary of the Protestant Episcopal Church. In the course of the last year, he accepted an invitation to take charge of the church in Carlisle, where he remained, faithfully discharging the duties of his profession, and greatly beloved by the people of his charge; until it pleased his heavenly Master to translate him to his Church above.

Such is a brief sketch of the history of one whose early departure from the earth has drawn forth the tears of numerous and affectionate friends. He was the eldest son of his parents, who both survive to mourn their loss; their loss of a son, the first occasion of mourning for whom, was furnished by his death.—And though this circumstance strengthened the cords of their affection for him, yet it leaves them a rich consolation; for they mourn, *not as those without hope.*

✠ Bishop Brownell's notice of the Family Prayer Book—the Plan of a Free Church—Conversations on Baptismal Regeneration—and sundry other articles prepared for this number of the Christian Journal, are unavoidably laid over to our next.